WESTERN LUMINARY.

A. T. SKILLMAN, PUBLISHER AND PROPRIETOR. A FAMILY RELIGIOUS NEWSPAPER. T. T. & W. D. SKILLMAN, PRINTERS.

Vol. XI.—No. 23. LEXINGTON, KY. WEDNESDAY, DECEMBER 17, 1834. Whole No. 541.

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TERMS.

Two Dollars per annum, payable in advance *Two dollars and fifty cents* if payment is delayed until after the expiration of six months, at which time all subscriptions will be considered due.

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LEXINGTON:

WEDNESDAY, *DECEMBER* 17, 1834.

For the Western Luminary.

The Moral and Religious instruction of the Black population considered in connection with its moral influence on the White population.

The moral influence which the black population exercises on the white, constitutes an urgent and powerful motive for the religious and moral instruction and improvement of the former. That influence is deleterious and corrupting in the highest degree, and is a potent ingredient in the formation of the moral character of the population of the slave states. It extends every where, to every place, and every position in society. Like a pernicious atmosphere it pervades and penetrates universally, and none escape entirely its taint. It enters, nay it begins, in the domestic circle, and that sacred precinct is a chief scene of its contaminations. It is the more pernicious because unobserved and unsuspected—at least unregarded. It works its poison under the parental eye with impunity and almost perfect freedom. The most watchful parent seems not to fear, nor even to think of it. Should his children fall into association with ignorant, depraved and semi-heathen white children, he would be alarmed for their morals—he would justly dread the sentiments and opinions they imbibe. But he never fears their association with *the black children* of his own family, whose companionship is equally dangerous;—who have never received a single correct moral idea or been impressed with a single virtuous sentiment—all whose associations are of the most degraded and basest and filthiest character. And yet the most tender and sensitively virtuous parents are not at all alarmed that their children, for whose moral and religious improvement they are the most anxious, should have from the first dawn of reason, not accidentally and occasionally, but habitually—daily—hourly, such associates for their bosom companions. Astonishing infatuation and oversight!!! Every one who will recollect any thing of his own infancy, or who will but reflect or observe must perceive, that this association is attended with much evil consequence. How could it be otherwise, when children are brought up in constant intercourse with the most abandoned moral characters, both male and *female?*

It is a well known fact what influence aged slaves have over children in a family. It often exceeds the parental. How many superstitious, not to say depraved, notions are thus imbibed, which exercise a controlling and unhappy influence through all future life? Who can tell how much of the corruption of our communities arises from the association of children with the family slaves? It is doubtless great. No man can doubt it. And yet the moral character of slaves is no more thought of in its influence in this respect, than that of the cattle of the field. Every one would be careful how he received into his family a white person of immoral manners, but no one regards the morals of his slaves farther than his pecuniary interest is concerned.

The inhabitants of a virtuous neighborhood or of a respectable village, would be alarmed for the morals of their sons by the establishment, in their vicinity, of a house of ill fame; but no such excitement exists, though it is well known that every village, in every slave state in the Union, is infested with abandoned female blacks, to the destruction of the morals of thousands of youth. Nor is this fact confined to towns; it extends to not a few neighborhoods in the country, and even to families. It is time that the public attention should be drawn to these truths—the gangrene should be boldly laid open that a remedy may be applied.

If the facts here stated are true,—and who can deny them?—how important is the religious and moral improvement of the black population in its bearing on the white population? How much of the iniquity that prevails would be banished by the elevation of the black character? How can society ever be purified, how can religion ever be diffused, when such a leaven of iniquity is in our midst—in every town—in every neighborhood—in every family? We read, that a little leaven leaveneth the whole lump. The moral improvement of the black population is not a subject then, wholly confined in its interest to their welfare, but has a reflex and momentous bearing upon the moral happiness and purity of the white community. Cannot the attention of the christian public be aroused to this great and important subject so intimately connected with every interest that is dear to the christian heart—the salvation of souls—the honor—the purity—and even the temporal existence of our country? The success of any scheme for the removal of slavery depends upon THE RELIGIOUS INSTRUCTION of the blacks—whether by Colonization or Abolition. Here, and here alone, lies the means of our safety, and here it may be certainly found. C.

From the Presbyterian.

The Biblical Repertory, for Oct. 1834, *versus* The Act and Testimony.

It is to us a matter of extreme regret, that any circumstances should have occurred, to bring us into collision with a Journal, which has been so long and favourably known for its general ability, and its particular indiscrimination and fearlessness, in the defence of Presbyterian doctrines and polity. A difference with friends is far more painful than open warfare with enemies, as domestic feuds are more exacerbating to the feelings, than public quarrels. But occasions may arise to mar the most fraternal and amicable relations, and a necessity may exist to contend even with the most valued friends. Paul and Peter were united in their general views, but their harmony was not uninterrupted; for, in an important instance, Paul, conceiving the conduct of Peter to be disingenuous and time serving, "withstood him to the face, because he was to be blamed." We mean by this illustration no allusion to the spirit which dictated the strictures on the Act and Testimony, contained in the Biblical Repertory; we make no charge upon their author as designing to conciliate the favour of a majority, by a trimming policy, but concede to the article honesty of intention, although, as we believe, it contains mistaken views, which are calculated to produce disastrous results.

Three reasons have co-operated, in inducing us to review the article before us. The first is, that our views have been quoted by it, and our general course in the present crisis of the church, has been condemned. We are thus put on the defensive, and although we may be conscious of inferiority in strength and skill, our spirit is not disposed to submit, without an attempt to justify the course we have adopted. Again, the Biblical Repertory has been with us occasion, received from us unqualified commendation as a vehicle of those views of doctrine and church government, which we have embraced. That authority which we have thus commended, will now with painful force be employed against us, by those who have no affinity with orthodoxy, and who have been invariably hostile to the Repertory, as its advocate. Wounded, as we are likely to be, by an arrow feathered from our own wing, we must do what we can to blunt its point, or turn aside its aim. And once more, the claims of truth are, with us, paramount to all worldly friendships, and to all human authority, and our obligations to it lead us to withstand a friend as well as a foe, when in our opinion its interests are jeoparded. Such are our inducements to our present unwelcome task. If we fail in its execution, we trust the cause will not be prejudiced by the feebleness of its advocate.

It is but equitable to state, that the article in question is written with much christian temper, and betrays none of those objectionable asperities and personalities, which characterize almost every attempt hitherto made to invalidate the Act and Testimony. As an argument, the article is deserving of respectful consideration. So far from regarding the object of its attack through a jaundiced medium, which converts every feature into deformity, it recognizes and acknowledges something in it worthy of commendation. The following compliment is gratefully refreshing, after the heavy infliction of abuse, with which the document and its advocates have been visited, by its wrathful opponents.

"It is impossible," says the writer, "for any man to read this document, without being deeply impressed with respect for its authors. It is pervaded by a tone of solemn earnestness, which carries to every heart the conviction of their sincerity, and of their sense of the importance, as well as the truth, of the sentiments which they advance. The fear of God, reverence for his truth, and love for his church, seem clearly to have presided over the composition of this important document. In addition to these intrinsic claims to the respect of those to whom it is addressed, the fact that has received the sanction of so large a number of the best ministers of our church, demands for it the most serious consideration."

And again—

"We have already said, and said sincerely, that it is impossible to read this Testimony, without being deeply impresed by the seriousness of its tone, and the weight and truth of the great part of its sentiments, and the decided ability with which it is drawn up. It evinces in every line the hand of a man accustomed to legal precision, and accuracy of phrase."

This is flattering, and it is important, inasmuch as it admits, what has been uncourteously denied, purity of intention, and seriousness of feeling in those who produced it. From personal observation we can testify, that as far as external indications may be relied on, the feeling which originated this document, was kindled on the same altar, from which Luther lighted the torch of the Reformation. It was a feeling deep and hallowed, which was prepared not only to suffer shame and contempt for Christ, but the loss all things, even of life itself. Aware of the temper of the times, which had adopted as its maxim, *that the toleration of error is to be preferred to the rupture of harmony*, those who embarked in this enterprise were persuaded that they should have to struggle against the current of popular opinion, and adventure their reputation to the hazard of shipwreck. But they were sustained by conscious rectitude, and consequences were committed to the disposal of God. We unfeignedly regret, that the author of the article before us, should believe that all this sincerity, love for the church, and reverence for God and his truth, should be associated in the production of a document of pernicious tendency.

Before we fully enter upon an examination of the argument of this paper, we wish to make one general remark in relation to the tendencies of the measure, which it condemns. A measure may have bad tendencies from intrinsic evil in its structure; or where it is not liable to this carge, its tendencies may be bad, from external circumstances with which it comes in contact. Thus the system of idolatry is radically evil, and all its results are evil; but the Gospel of Christ is beneficent in its whole structure, and its native tendency is to promote peace on earth; yet from the depravity of men with which it comes in collision, its tendency is to create discord. This distinction leads us to conclude, that a measure is to be judged by its native and not its accidental tendency. When Christ, referring to the accidental consequences of introducing his Gospel, affirmed, "I am come not to send peace on the earth but a sword," he gave no ground for the infidel charge, that the introduction of the Gospel was itself an evil to be deplored. In view of this distinction, we deny that the Act and Testimony has had any natively bad tendency; but if it arouses the angry passions of errorists, or if it finds the professed friends of truth indisposed, from whatever consideration, to assist its healthful operation, its result may be, to depress truth and embolden error. But this consequence will rest any where but with the instrument itself, which contains no just ground of offence. It has come into the world to promote purity, but if, through the supineness of those who should assist its operation, it is made to minister to the triumphs of error, it is easy to perceive where the responsibility and culpability will lie. The writer of the article under review, anticipating that this document will not receive the signatures of a moiety of ministers or elders in the Presbyterian Church, undertakes to defend the refusal of those who withhold their signatures. The fear of assuming responsibility, he thinks, will influence but very few, and he intimates that more courage is displayed in not acting than in who being worthy, unfaithful individuals neither, and blamed, if not abused, by both." We humbly conceive that the inference, however true, as forming a general rule, can have no relation to the present question; for while we have no disposition to denounce all who withhold their concurrence as errorists, we can admit no neutral party, in so simple a case of *pro* and *contra*. The paper must derive its efficiency from the force of its adherents, and to secure its aim, it solicits adhesion of all who concur its sentiments. Some *consent* and some *refuse;* these two classes constitute the parties, however discordant the motives which produce their respective determinations. We can conceive of no third party, except it may be those who have never heard of the paper, and therefore neither act for it nor against it. Although there may be three parties in the church, *quoad hoc* there are but two, the friends and the opponents of the measure. And it is not at all probable that the new school men of our church, who are so deeply interested in the defeat of this measure, will ever *abuse* any who lend their aid for its overthrow. The new school men and the moderate men, however different the motives which influence them, agree in this, to refuse their signatures, and thus to render the measure an abortion, as far as their influence extends, and thus they constitute *one* party, antagonist to that which sustains the measure. In alluding to this concurrence, we mean nothing unjustly invidious; but view the subject in whatever light we can, we come to the same conclusion, that there are but two parties in this question,—those who urge a plan of active reform, and those who labour for its subversion. We readily concede that among the latter party, there may be those who wish reform, but doubt the propriety of the present expedient; to such we amicably propose the following queries, What are your objection to the present proposed measure? and, What substitute do you offer? With these queries we recur to the article in the Repertory, and discover that it responds to the first, but passes silently by the second. Acknowledging, as it does, the existence of error and irregularities in the church, it would defeat the plan for their extirpation proposed by men of sincere heart, acting under the influence of the fear of God and love for the church, and that too without the substitution of any measure more expedient and sufficient.

The friends of the Act and Testimony presume not to set forth their judgment and wisdom as infallible; counsel they solicit from every lover of truth; but after painful delay of any remedial measure, and a mournful certainty that the unhallowed leaven was extending its influence, they have suggested what they conceived to be the best and most practicable method of securing purity to the church, and their language still is,

—*Si quid novisti rectius istis,*
Candidus imperti; si non, his utere mecum.

If, in answer to his candid offer, *no action* is proposed as a substitute for *action*, it is but a mockery of our hopes and griefs, and it will be indignantly refused.

The first objection which the Repertory urges against the document is, "that it has been perverted from its true and legitimate purpose as a testimony, into an invidious test act."

Every word of this objection should be well considered. Whether it has any real force, an examination will determine. It is alleged that the document has been perverted from its true and legitimate purpose. Its legitimate purpose we conceive to be, the purpose which it was intended to answer by its original framers; and what was this? The document itself explains. It was to testify against abuses,—to act for their correction,—and to act in concert, by obtaining as many as possible, who by giving in their adherence, would evince their readiness to embark in the enterprise. From this purpose, there has been no departure; it works precisely as had been anticipated, and according to its original design it will not only testify against error, but it will *test* the question, what is the number in the Presbyterian church favourable to prompt action for the reform of existing abuses. But on this point it may be necessary to take up some of the leading thoughts of the writer, and give them a more explicit consideration. The most alarming and invidious feature in this whole transaction in his view, is the "numbering the people," the solicitation of signatures to the document; this he says is *unauthorized*, and impliedly *denunciatory*. How unauthorized? His reply shall be given in his own words:

"It would seem to be a very obvious principle, that any individual member of a body has a right to address his fellow-members upon subjects affecting their common interests. If one thinks that errors and disorders are gaining ground among them, it is more than a right, it is a duty for him to say so, provided he has any hope of making his voice effectually heard. If such be the case with an individual, it is equally obvious that he may induce as many to join him in his warnings and counsels, that they may come with the weight due to numbers acting in concert. Had the meeting in Philadelphia, therefore, been contented to send forth their solemn Testimony against error and disorder, and disorder, and their earnest exhortation to increased fidelity to God and his truth, we are sure none could reasonably object. Their declaration would have been received with all the respect due to its intrinsic excellence, and to the source whence it proceeded. But when it is proposed to 'number the people;' to request and urge the signing of this Testimony as a test of orthodoxy, then its whole nature and design is at once altered. What was the exercise of an undoubted right, becomes an unauthorized assumption."

Here we think is a very extraordinary inference from an admitted position. The transition from an acknowledged right to an unauthorized act and [illegible] be very readily conceded. An individual, he admits, has a right to address others on important topics affecting the interests of the church, and where error exists, it is not only his right but his duty to sound the alarm; and not only so, but he has a right, under such circumstances, to solicit the concurrence of others with the view of securing efficacy to his warnings by concerted action, all this is admitted by the writer, as the quotation clearly shows, and, by the admission, his argument is prostrated. The framers of the Act and Testimony have done more than this—they have addressed the church at an interesting juncture; they have warned it of prevalent error, and of approaching disaster, and "that they may come with the weight due to numbers acting in concert," they have invited the co-operation of their brethren. Signatures are solicited that the numbers may be ascertained, and that the weight of influence due to their warnings and recommendations, may be determined. The precise point at which this admitted and unquestionable right is transformed into an unauthorized assumption, we cannot perceive, except it may be, at the moment when these individuals assert their right under their own signatures. The sum of the argument appears to be this,—that which is a right when exercised by unknown persons, becomes an assumption when exercised by persons well known. As the writer intimates, if the framers of the document had signed it by their chairman and secretary, it might have been "useful, or at least harmless," but the moment they reject the proxy and give their own signatures, the document "becomes fraught with injustice, discord, and division." All this to us sounds surpassingly strange

But again, it is objected, that the Act and Testimony by this process becomes a Test Act invidious and denunciatory. "What right," says the writer, "have I to publish a declaration on truth and order to the churches, and call upon every one to sign it on pain of being denounced as a heretic or revolutionist?"

If the "declaration" spoken of should be in accordance with the word of God and the standards of the church, we would admit the right to publish it, although we might question the propriety of denouncing as heretics those who should refuse their concurrence. But we ask, does the Act and Testimony deal out denunciations, and brand as heretics and revolutionists those who withhold their signatures? It is not pretended. That it silently rebukes such, is admitted, and that, in its searching influence, it will so far operate as a test, as to discover all who are prepared for a decided attempt to save the church from an inundation of error, is as freely admitted. If it becomes an invidious test act, because it determines the position of every man in the church, and impliedly censures those who come not up to its spirit, it stands in this respect on the same ground with all published religious creeds. They all contain particular statements, they all solicit adherents, they all impliedly condemn those who do not coincide in their views. Yes, the creed of the Presbyterian church, upon this principle, may be denounced as an invidious test act, an odious solemn league and covenant. The peculiar sensitiveness of the writer in regard to implied denunciations, might have suggested to him the respect due to the feelings of the advocates of this document, who are more than impliedly denounced in his article, as the promoters of schism. But we are content to bear opprobrium, contempt and denunciation, while sustained by conscious rectitude, and persuaded that we follow where duty points the way; and we are not disposed to be startled by any test act, which requires no more than a public acknowledgment of scriptural truth, and the adoption of scriptural means for resisting the encroachments of error. So far as the Act and Testimony will *try* the state of opinion in the church, we have no objection that it should be called a test act, although, from association, that appellation has become odious. But the test should be alarming only to errorists. That it may become offensive to others, arises from the anomalous fact, that there is a party in the church, which, professing orthodoxy, opposes orthodox measures, and while it denounces error, casts its protecting shield over errorists. That it should place this party in dilemma, is unjustly placed to its account, as a fault.

Again, it is objected that this document was "necessarily prepared in a hurry; probably at a single sitting; read at a general meeting; in which the careful weighing of every clause was out of the question."

This account of its origin is not strictly accurate. At the first meeting of the projectors of this measure, a committee was appointed to draft a paper which should comprehend the views that had been expressed; this committee, after the interval of several days, reported their draft to a second meeting, when its several parts were discussed; it was then recommitted to another committee, who reported it in an amended form, in which it was unanimously adopted. The insinuation, implied in the charge of its hasty construction, has therefore no weight. Yet it does not pretend to be perfect; and although it has thus far been signed without exception, still it does not preclude modifications which might improve its character without affecting its spirit or efficiency. The difficulty however does not consist in a little improper phraseology, or in a few injudicious clauses, as some would allege, but in the prominent feature which constitutes its excellence,—its urgent recommendation to prompt action. It requires no sacrifice, and it does but little good, to declaim against error; but to act against it by means entrusted by Christ to his Church for its purification, exposes to odium which few are prepared to encounter.

He further objects to the assertion contained in the first paragraph, "that the supreme judicatory of the Church had not only connived at, [illegible] the signatures of ministers, alarming as regards as very serious, and as unsustained by evidence. The only things, in his view, bearing the semblance of confirmative proof, were the rejection of the resolutions offered by Mr. Jennings, and the rejection of the memorial. The rejection of the resolutions against error, he thinks, implies no sanction of the errors enumerated, any more than the rejection of a motion for the better observance of the Sabbath by the late General Assembly of Scotland, or the refusal, after the first failure, to sign petitions to Congress for the stoppage of Sunday mails, would imply a sanction of the breach of the Sabbath, The examples are most unfortunate. The General Assembly of Scotland had no authority to enact laws against the breach of the Sabbath, and the petitioners in our own country had no authority to stop the Sunday mails, if they had possessed the power to legislate, or had any sufficient ground for believing that their recommendation or advice would have induced an efficient legislation, and still refused to act, they might justly have been charged with countenancing the desecration of the Sabbath. But the position of our General Assembly was totally different; they were called upon to act in a case over which they had entire jurisdiction, and had authority to condemn the errors specified, and by refusing to exercise it, they gave them their countenance. They assumed precisely the same kind of responsibility as that assumed by Congress when they refused to legislate on the question of the Sunday mails. The refusal to exert a vested authority to check existing evils, constituted the criminality in each case. The legalized desecration of the Sabbath is attributable to Congress, the legalized diffusion of error in the church is attributable to the General Assembly, and that for the very reason, that, although they had the power, it was not employed to arrest the evils.

But again, he thinks these resolutions might have been rejected on account of the loose manner in which they were drafted. But we ask was this the ground of their rejection? If so, why were not modifications and amendments proposed? This would have been a course correct and orderly, but no such ground was ever hinted at by the majority; and it was very manifest to all present on the occasion, that the resolutions were rejected because they were proposed by a member of the minority, and because their adoption would have been a deviation from the *peace policy*, and would have given grievous offence to the partisans of the new school, who, according to this style of heresy, worshipped the God of their fathers. Neither is it a plausible supposition that these resolutions were rejected from the unwillingness of the Assembly to decide upon such points *in thesi*, because they had precedents in former Assemblies for such decisions, and they had the fact before them, that the Confession of Faith, from its very structure, had actually decided *in thesi* upon these very doctrines.

The rejection of the memorial, so far from committing the Assembly on doctrine, is accounted for by the article under review, on the ground of its great length, and the variety of topics which it embraces. This statement is unfair, because contrary to fact; and it is fully answered by the contemptuous and sneering manner in which the memorial was received, by the violent invectives which it called forth, and by the resolutions which the Assembly finally adopted in relation to it. It was not its length that caused its rejection, but it was its proposal to search out errors in the church, which the Assembly had determined to shield. We speak advisedly; the proof of the assertion, to any intelligent visiter to the Assembly, was as conclusive as that which substantiates any historical fact.

But the paragraph in the Act and Testimony, which criminates the General Assembly, does not depend for its proof on these two facts; its truth is attested by a variety of circumstances which have transpired, particularly in the last few years, and which have tended to form the present crisis. Let it be recollected, that by the constitution of our church, "to the General Assembly belongs the power of deciding in all controversies respecting doctrine and discipline; of reproving, warning or bearing testimony against error in doctrine, or immorality in practice, in any church, Presbytery, or Synod;" and then let it be asked, whether they have complied with this requisition, by the exercise of their vested power? We say, if they have not employed their authority and influence to preserve the church from error, they have countenanced and abetted its existence. A magistrate who refuses to interpose his authority for the suppression of a mob, is guilty of countenancing it, and is responsible for its excesses. On this subject let an appeal be made to facts.

It is a fact, that for several years, there has been a studious and determined effort by the General Assembly, to avoid the expression of an opinion on the subject of doctrinal errors existing in the church; and much more, to avoid the adoption of any mode of investigation, by which the extent to which these errors have spread, might be determined.

It is a fact, that the General Assembly have permitted men, whose dangerous and erroneous sentiments have been published to the world, not only to deliberate with them, but to preside over them, and to take offices of the highest importance in the direction of their Theological Seminaries.*

It is a fact that those who have shown an earnest zeal for the purity of the church, have been treated with the most marked discourtesy and insult, on the floor of the General Assembly.

It is a fact, that the measures of the General Assembly for some years past, have been highly gratifying to the feelings, and encouraging to the prospects, of the new school party.

It is a fact, that several of the Presbyteries, [illegible] candidates who have been rejected by other Presbyteries, on account of their doctrinal deliquencies; and yet the Assembly have adopted no effectual measure to arrest this evil.

It is a fact, that elective affinity Presbyteries, and an elective affinity Synod, have been erected, to shield new school men from the discipline of the church, and to afford them every facility, for propagating their errors in regions of country which have hitherto been under the influence of the orthodox.

It is a fact, that Presbyterian ministers have written books and pamphlets containing error, and that the Assembly have not directed their Presbyteries to institute any inquiry on the subject.

It is a fact, that the last General Assembly, by two particular acts, evinced their determination not to pronounce sentence upon error either *in thesi*, or as it related to particular individuals.

It is a fact, that the Confession of Faith is subscribed with many reservations—that Congregationalists glide into the Presbyterian Church without difficulty, and there is reason to believe, without having examined our standards, and without being themselves examined by our Presbyteries; and yet we hear no warning voice from the Assembly.

It is a fact, that the Assembly have thrown open a wide door for the spread of error, by denying to Presbyteries the right of examination, and that they have cast a shield over errorists, by rebuking those who point out the dangerous tendencies of their publications.

It is a fact, that new school men find themselves much more at home in the General Assembly than do the strenuously orthodox.

It is a fact, that an exceedingly reduced tone of orthodoxy prevails in the church—that error is regarded with a more lenient eye than formerly—that the landmarks between truth and error are in a course of gradual removal—that the barriers of the church are crumbling—that the moderate spirit which is now popular, is the main hope of heresy;—and it is a fact, that this alarming state of things has been brought about by that course of compromising and peace policy so uniformly pursued by the General Assembly.

In view of these and similar facts, who will venture to say that the paragraph which is objected to, is not founded in literal truth? Who will venture to say, that the General Assembly has not in fact aided the progress of those errors, which it has refused to check in their ca-

*We feel bound in this connection to state, that Mr. Barnes, whose name is so prominently associated with the controversies in our church, has been appointed a director of the Theological Seminary at Princeton—a member of the committee for examining the students in that institution; and that, at the very last meeting of the directors, he preached, by appointment, a sermon before the Professors and students, which was highly objectionable, as a philippic against the old school, and as inculcating upon the students the dangerous doctrine, that the science of religion was just as susceptible of improvement, as the science of Botany!

rcer? It is as true of ecclesiastical bodies as of individuals, that a refusal to prevent sin in others when practicable, is tantamount to a participation of the sin.

The next ground of objection, is the recommendation that the presbyterial existence and acts of any Presbytery or Synod, formed on the principles of elective affinity, be regarded as unconstitutional, and the ministers and churches voluntarily included in such bodies as having virtually departed from the standards of our church. Adherence to this recommendation, the writer supposes, will necessarily produce a schism in the church, which seems like a spectre to start up in every paragraph of the article, to frighten the timid. The same result will, he imagines, flow from the proposed convention at Pittsburg. In a word, the great body of the argument is directed to prove that the whole paper is designedly of schismatic tendency. On this absorbing subject, we will endeavour to collect his reasoning, and examine its soundness.

1. He declares the above recommendations to be unlawful resistance and renunciation of an authority, which every member of the community has bound himself to respect. We answer, that no conscientious man has pledged a blind and unintelligent obedience; the pledge is given to the constitution, and to its faithful administration; and obedience may be righteously withheld where there is a manifest infringement of the spirit and letter of the instrument which constitutes the bond of union, and which is of permanent authority. Conscience binds to obedience to the constitution in its obvious sense, in its generally accepted sense, in its hitherto undisputed sense; and when it is made to appear that any agent created by that constitution, for worldly or carnal purposes, subverts its authority, and resists its healthful operation, conscience is still bound to an obedience, but it is obviously an obedience to the law, and not to the unfaithful agent of that law. In the present case, the violation of engagement is in the Assembly, which has set at nought the authority of the constitution, and not in those who adhere to it with unbroken faith. But it is demanded, has an individual a right to interpret the constitution in opposition to the supreme judicatory? We answer, every man living under that constitution, and every Presbytery and Synod, has a right to judge whether the temporary or delegated body which composes the Assembly, interprets the law according to its obvious import; and when it is made clear, that the supreme law has been infringed, it is their right and duty to resist. No one will dare to affirm that the constitution of our church ever contemplated the formation of Presbyteries on the elective principle; most will acknowledge that such presbyteries cannot be formed without a manifest departure from the spirit and letter of that constitution. How then can the pledge of obedience which was made to that constitution, be transferred to any act which does it with open violence? We are aware that this resistance may be stigmatised as incipient rebellion, but it may be more correctly denominated a sacred defence of our ecclesiastical charter. Were it certain that a majority of the church did deliberately approve those acts of the Assembly which are in such direct conflict with the constitution, the resistance, with much greater show of truth, might be called a renunciation of authority which we are bound to respect. Although, even in that case, unbesitatingly be corrupt, and the difficult but sacred duty of the minority, may be to protest, resist and employ every practicable scheme to awaken consideration and effect reform. But the question of numbers is not yet settled; it is humbly hoped that the mass of the church will be found to be right, when attention is fully directed to the subject, and that the organ of the church, the General Assembly, having transcended its powers, will be rebuked for its corrupting policy.

It is the design of the Act and Testimony to excite the attention of the church to the subject, and to obtain from it and unbiassed and deliberate expression of opinion. At the present juncture, therefore, non-resistance and passive obedience would not only be a surrender of the constitution, and pave the way for future violations, but expose the whole church to the influence of usurped authority and peril her dearest interests.

2. But it is affirmed by this writer, that no circumstances have yet occured to create a crisis that would justify this resistance, which he considers as identical with schism. We are of a different opinion. The errors enumerated in the Act and Testimony have been tolerated in the Presbyterian church, and every effort hitherto made to produce action in the General Assembly for their extirpation, has utterly failed; and this fact produces a crisis demanding some extraordinary remedy. In relation to this point the writer makes this candid admission,

"We believe, indeed, that there are a number of men in our church, who hold doctrinal opinions, which ought to have precluded their admission, and who should now be visited by regular ecclesiastical process. But we believe this number to be comparatively small. We have never doubted that there was serious ground of apprehension for the purity of our church. Considering the case with which men are introduced into our communion, who not being brought up among us, know nothing, and care nothing about Presbyterianism, it is very evident that we must have a constant accession of unsound and even hostile men, if our judicatories are not faithful to their vows."

With this admission, we ask, shall these errors continue to spread their fatal poison or not? We have already seen that the policy of our supreme judicatory is to let them alone; but, as we conceive, a more enlightened and conscientious judgment points out the necessity of arresting them in their career. The church is always in a crisis when she is threatened with an inundation of error, and her appointed guardians fold their arms in indolent and uninterested inaction. We know it is said, the danger is magnified, the errors are not so diffused and active as has been apprehended; but, if this be true, it has never yet been demonstrated, and the facts we have stated show the difficulty of such a demonstration; still the case requires, that a prompt and rigid scrutiny should be instituted to settle the disputed point. The extreme reluctance of the Assembly to touch the matter, indicates an apprehension that the evil is widely spread, and cannot be healed without falling heavily upon a large portion of the church. If, in their judgement, but few would suffer by a strict prosecution of discipline, why should they keep the church embroiled from year to year, when peace could be restored at so small an expense? Why should they not listen to the loud and reiterated calls of many who have resolved, by the grace of God, to persevere in importunately pressing their suit, until an investigation is made? For our part, we have no doubt that many, very many when weighed in the doctrinal balance of the sanctuary, will be found wanting, and we invite the trial.

The formation of elective Presbyteries may, in the view of the writer, be a comparatively harmless affair, and form an unsuitable ground of resistance; but, in our judgment, the infringement of the constitution, upon which their existence depends, as well as their natural operation, goes far to make up the crisis. Their tendency is to foster heresy, and to hasten the result which must flow from the division of a house against itself. They may justly be considered as the successful stratagem of heresy,—a master-stroke of policy to facilitate its efforts in encroaching upon the ground of the orthodox, and in counteracing their influence; and so long as they are permitted to mar the unity and destroy the symmetry of the church, truth must be robbed of her shield, and the church be endangered in her safety. The reasoning of the writer on this point has greatly surprised us; he regards the principle as one not contemplated by the constitution, and yet virtually defends the Assembly in its application; he professes to dislike it, and yet glosses the evils which it may be expected to produce.

3. The sum of the whole reasoning of the article is this: the Act and Testimony is of schismatic tendency, and there is nothing existing in the church to justify schism. Whoever may favour schism, we utterly disclaim the intention, and whatever may have been hastily said, we have reason to believe that the signers of the document aim at no such result. They have resolved to rally round the standards of the church, and to cling to them to the last extremity. Why should they voluntarily leave a church whose formularies they love and revere? And how can *they* be chargeable with schism who preserve these formularies inviolate? And even should they be cast out, by the excited wrath of those who have greater force in numbers, they will take these standards with them—they will still be the church, founded on the Prophets and Apostles, Jesus Christ being the chief corner stone.

The earnest dissuasives against schism directed to the orthodox, sound strangely when coming from the moderate party. "Why," says the writer, "turn your backs upon the enemy and leave a weak and discouraged remnant to continue the battle?" The discouraged remnant is the moderate party! the very party which have it in their power to prevent a separation, & the very party which will precipitate a separation should it take place! Why should not this party act with the brethren with whom they profess to agree in sentiment, and thus form an overwhelming majority against the troubles of our Zion? Why should they not in this way preserve the union and prevent the possibility of their being left to contend with errorists with their diminished forces or schisms with whom they profess not to agree? This would be the true, the consistent course of procedure. Adopting the same hortatory strain employed by the writer, to dissuade from schism, we might address the moderate party who are said to constitute the majority of the church, and say, Why leave our little band to contend for the truth alone and unaided? Why suffer us to be the scorn and derision of the heretical? Why suffer our plans of reform to be defeated? When you behold the sad havoc produced in New England by the insidious spread of Sociniinism, through the supineness of truth;—when you behold the seat of the glorious Reformation in Germany overspread with infidelity and rationalism, from the want of timely precaution and vigilance, why not unite with us in blasting the growth of heresy while yet in the bud, and co-operate with us in imitating the example of the Synod of Ulster, in excluding those corrupt members, who have disturbed our harmony, and who are daily increasing in numbers and power? In a word, why will you leave us "a weak (though not discouraged) remnant to continue the battle," when with your aid we might obtain a prompt and decisive victory?

But let the charge of schism be retorted, and what will be the defence? We do then assert that there is already a schism in the church. Some have departed from the faith—they have alike set at defiance Presbyterian order and doctrine—they have engrafted their dogmas on that system of truth which has ever been the glory of our church—they have formed themselves into a party with distinct and separate interests—they systematically assail those, whose only crime is resistance to their usurpation, and if this be not virtual schism we know not what is. And not only so, but this schism is countenanced and promoted by the General Assembly. That body have given system and visibility to the *imperium in imperio;* they have sanctioned Presbyteries on the elective principle, which supposes that the church is divided in sentiment; and following up the principle, they extend the schism throughout the whole church;—two antagonist denominations are thus found occupying the same ground, and with hypocrisy on one part, professing adherence to the same standards. This schismatic party have also their own Institutions for Missions and Education, which are irresponsible voluntary associations, whose interests they promote in opposition to the true Institutions of the Church, and to this procedure also the General Assembly has given its fullest countenance. The writer then has no reason to deprecate a prospective schism; he is called upon to deplore one already existing, and one which has been produced by the new school party, and sustained by the moderate party. If, as it is alleged, the majority of the church is sound, why should they not cut off the few unsound members who have fomented discord and schism? this, in our judgment, would be a more worthy proceeding and more demonstrative of true allegiance to the Head of the Church, than all the attempts made to stigmatize the friends of truth as unprincipled schismatics.

The strain of the article under review may alarm the timid, may confirm many in their inaction, may be pleaded, by the new school as an additional triumph; but these are small ends to accomplish, by a defeat of the only measure, which seems to promise the return of purity, peace and union to the church. For it must be remembered that no substitute is proposed for the measure which is so strongly assailed; the alternative is, the adoption of this, or the continuance of that policy which mitigates, protects and upholds the ruinous errors which have spread and which will continue to diffuse themselves until "the whole lump is leavened." Or in other words, error must be permitted to run its course, in the hope that it will exhaust itself; a reaction somehow mysteriously produced may be expected,* the darkest hour precedes the light,—but these are maxims in which we have no faith; WORK, is our maxim, and it is a Bible maxim, and then expect the blessing of God, to crown the work with success.

We have thus endeavoured to examine the force of every leading objection urged in this article against the Act and Testimony, and with a temper, of which we hope the writer will have no cause to complain; much more might have been urged in vindication of this admirable paper and its advocates, which a fear of unduly extending our remarks, has prevented; and now in conclusion we say, let the friends of reform assiduously agitate the question, until every minister and elder in the church shall be furnished with the information necessary to a proper understanding of its merits, and be prepared to give an enlighted suffrage; let them not be intimidated by any methods adopted to render them or their measures odious; let them not be discouraged even by repeated defeats; let them know that the cause which they have espoused, despised as it may be, is the cause of the Lord; let their motto be, THE CONSTITUTION INVIOLATE, and with this inscribed on their banner, let them engage in this righteous warfare, and prosecute it *from year to year*, until the triumph of truth shall be complete.

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*The writer of the article, in proof that there is a prospect of improvement in the state of the church, without the employment of any extraordiany means, of a remedial kind, says,

"We rejoice to see that there is a General Congregational Association formed in the state of New-York. Those brethren who really prefer the Congregational system, may now indulge that preference, *instead of being forced to submit* to the painful necessity of joining a church, with whose distinctive organization they are unacquainted, or to which they are unfriendly. This is the main evil, which it requires nothing but honesty on the part of the presbyteries to prevent. We are happy in knowing that at least one case has occured, in which a presbytery, where there is not to our knowledge, a single adherent of the *old school*, has deliberately, and nearly unanimously refused to ordain a candidate who held the popular errors on depravity and regeneration."

On this we remark, that if we have many in our church, as the writer intimates, who have been *forced to submit* to a *voluntary* subscription to doctrines which they do not believe, it is a say proof of the corruption of our church. As to the formation of Congregational Associations, that may be regarded as one of the promising fruits of the measures of the old school. Certain men begin to find, that as they are unable to bear the scrutiny which one day must come; a seasonable retirement from the church will work a school Presbytery, it should also have been told, that another Presbytery found no difficulty in ordaining that same individual, and that an act of the last Assembly may place him in the very Presbytery which rejected him. So much for the reform which is to be effected without means.

ROMAN CATHOLIC ARCHBISHOP.—The Jesuit gives us the following:—

A solemn service was performed in the Cathedral of the Holy Cross, for the repose of the soul of the Most Rev. Dr. Whitefield, late Archbishop of Baltimore, on the 25th inst. The Right Rev. Bishop Fenwick officiated as Celebrant, and the Rev. Messrs. Tyler and Courtin as Deacon and Subdeacon.

We are heartily sorry that an Archbishop of the "Holy Immutable Catholic Church," cannot find repose" for his soul, by faith in the arms of a crucified Redeemer, without having so much pomp and ceremony, after he has gone.—*Zion's Herald.*

At a recent meeting of the Electors, the Rev. Stephen Taylor, Pastor of the Presbyterian church on Shockhoe-hill, Richmond, was elected Professor of Ecclesiastical History and Polity, in the Union (Va.) Theological Seminary.—*N. Y. Obs.*

A warm and violent controversy is going on in the Wesleyan Methodist Connexion in England, in regard to the doctrine of the *eternal Sonship* of Christ. The subject is discussed at great length with some learning, but no little acrimony, in the columns of the London Christian Advocate. Some preachers, for not holding to the eternal Sonship, have been expelled from the Conference. The powers of this body and the subject of lay delegation to form a constituent part of it are also exciting much attention.—*Ib.*

In the Wesleyan University at Middletown, there has been organized a society, called the *Missionary Lyceum.* Its objects are,—"1st. The promotion of practical religion; 2d. The investigation of the condition of the heathen world, with a view to its final evangelization through the Gospel of Christ."—*Ib.*

MISSION TO GREECE.—A letter received from the Rev. Mr. Hill, dated Athens, July 24th states, that an ordinance had been recently issued, announcing that it was the intention of the government to support, with the greatest energy, the organized seminary, which Mr. and Mrs. Hill have established, and approves of the selection made, of one of the young girls brought up in it to conduct the Government Primary Female School, about to be established at Nauplia. The ordinance further resolves, "To direct twelve girls to be maintained at public expense, under Mrs. Hill's direction, destined to become future teachers;" and the Secretary of public instruction then invites me to furnish a list of such persons as we may deem proper candidates.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, DECEMBER 17, 1834.

We are unable to procure the volume of Marshall's Reports containing the decision of the Court of Appeals, on the subject of deeds of Emancipation, referred to in our paper of the 3rd instant. If the brother who has requested the publication of the article, or some other individual, will furnish us with the volume containing it, we will endeavor to give it a place in our columns.

Letter from Rev. Professor Green.

The following letter from Rev. Professor Green of Centre College, addressed to a friend at Danville, is obligingly furnished us for publication. We hope to be able to present our readers with other letters from the same source.

Ship Pocohontas, Sept. 8th, 1834.

MY DEAR FRIEND,—We are now within a few days sail of Liverpool, and as we expect to find a New-York packet ready to leave that port soon after our arrival, I am reminded of my promise to write by the earliest opportunity. On no occasion, perhaps, do the recollections of home, and of early friendship, more vividly recur, than when sitting down, deliberately—for the first time at sea, to hold communion, with those, who are far away—separated by so wide an extent of land and ocean. To hear the waves dashing around you and the good ship cracking above, as the strong wind heaves her on her side—or the heavy sea breaks over her deck, while the hoarse voice of the Mate is seeing that his command is followed by the quick tread of the sailors hastening to their posts, and the rude, but merry songs, with which they cheer each other in their arduous and often dangerous task—all this forms such a contrast to the quiet and even tenor of a retired life, to the calm and sweet interchange of domestic and social affections, as almost leads one to repine at the loss of the blessings he has voluntarily abandoned. But this is only a momentary feeling. It cannot long continue with any one who has the slightest relish for the beautiful or the sublime. We read much of the sublimity of the Ocean, and of its beauty comparatively little. More is said and written of the former—but of the latter—more is felt—I doubt not, by the vast majority of those who speak, and those who write. In truth, the Ocean is forever and unchangeably an object of deep interest—varying indeed in character as well as intensity, with the changes that pass in rapid and eternal succession over its surface. Yet the interest is ever fresh—and I might say ever increasing. And this feeling is not confined to men of education and refinement. The veriest dolt that ever gains access to the cabin, will be seen hour after hour hanging over the guard, and gazing down silently upon the deep and mysterious source of his undefined emotions—while the rude inmates of the steering, swing in groups along the ropes, till some foaming quivering and shaking, to seek a drier berth below. There is a constant tendency in the mind when highly excited to personify all around, and to hold with these imaginary beings thus created by our fancy—familiar and intelligent intercourse. Hence the sailor looks upon his good ship with the same feelings of proud and of affectionate regard, which the warrior cherishes towards his noble steed.—And it is impossible to sit upon the bow and watch the stately vessel, as she lifts her head high over the approaching wave that threatens to overwhelm her—or ploughs her way through the billows that cluster around her prow, and are dashed foaming from her sides, without yielding yourself for a moment to the illusion, that you behold some living thing of the sea, careering over its waves, and bidding defiance to their fury.

The same disposition—common to the ignorant and the uncultivated of all ages and of every clime—has endowed the sea with life and feeling, and leads us to gaze upon it—first with solemn awe—then with calm and still delight—then to view it with fond affection, as if we gazed on the face of a familiar friend, or brother. It is this which constitutes the charm of a sea life—and infuses into the cup of a sailor's exitence, however embittered by toils and dangers, the ingredient of high and romantic excitement. I remember well my emotions—as I sat for hours one evening, leaning over the guard, and looking far and wide over the face of the deep. Our ship was dashing rapidly on—the waves parting before her, and the white foam rolling back along her sides, while the phosphorescence on its surface floated in bright masses, as if the stars had come down from their peaceful homes to ride upon the billows. The tops of the waves as they crested, and broke and foamed along, were just faintly visible through the dimness and the distance, and seemed to the eye and the fancy like living creatures of the night sporting in their native element, or hurrying on, to surpass the speed which human ingenuity had attained. How much was there of nature and of ocean in the heathen Mythology, which peopled air, earth, sea and sky, with numberless Divinities, and saw in every novel form, and heard in every mysterious sound, the airy shape, or unearthly voice of super-human beings. There was more of taste, than of truth in their theology, as often happens in our own day. And, yet, may it not be true, that this constant aim at the super-human and divine is originally implanted in us for the wisest purposes, and may be, directed, to the most important uses! How happy is our condition—who can substitute the religion of reason and revelation, for that of taste and fancy—and where they saw gods and goddesses—Nymphs and Tritons—can see the hand, and hear the voice and recognize the presence of him of whose majesty we see indeed but a faint reflection in the most glorious creation of his power—in the deep blue sea, or the vaulted sky—in the thundering cataract, or the cloud-capt mountain. I said the sea is beautiful, and so it is. Beautiful, when peaceful; as childhood's slumbers—no breeze ruffles its quiet surface, and the blue sky above, with its shifting clouds, is softly reflected from its waters. Beautiful—when the gentle air, just skims along its surface, and wakens the young waves to sport and gambol over its bosom. Beautiful—when the rising wind stirs still more deeply the waters of ocean, and the vessel bounds gaily over the billows—now plunging like a spirited steed beneath the rider—now leaping forward, by some sudden impulse, as if instinct with life and feeling. The morning is beautiful—when the rising sun pours a flood of glory over the sea, and each creating wave as it mounts, and breaks before your eye, is dashed into ten thousand brilliant diamonds, which blaze and sparkle as they roll.

"Fair,—bright and sweet, is morn,
When day-light—newly born,
To sense, with all its beauty, is appealing—
But eve, to me, is fraught,
With more unearthly thought,
And purer touches of immortal feeling."

It is impossible to conceive, without actual experience, how greatly those tendencies of the human mind towards invisible and unearthly things—those touches of immortal feeling to which the poet here alludes, are multiplied and strengthened by a still evening at sea. With the blue sky above and the deep sea beneath—the ten thousand stars reflected from its waters, and the soft moonlight sleeping so stilly upon its bosom—the mind is absorbed in the vastness of the scene—and the heart subdued by its solemn peacefulness—we become ourselves, part of the universe on which we gaze, and at last, forgetting all that we behold—think only of the great, and Invisible One, whose footsteps are on the sea, and his pathway amidst the storm.

But we saw the sea once in a different mood. In the afternoon a heavy wind came on, with a cold, beating rain, which drove all the passengers below, and banished by sea-sickness, all sense of danger and of sublimity from the greater number. About 11 at night the storm raged furiously. When first struck, by the tempest, the good ship trembled, and quivered—as one who grapples with his foe in mortal conflict—then groaned through all her timbers—then cracked above our head, as if parting at all her joints—then plunged furiously forward—then rolled and tossed from side to side, the sport of wind and waves—cups, dishes, furniture, rattled and tumbled below—while, above, the rain dashed in torrents, and the wind drove through the rigging, like the roar of a distant cataract. The voice of the Mate as he roared through his hoarse trumpet, fell wildly and fearfully on the ear—while the quick and hurried tread of the sailors over the deck was enlivened by no cheerful song, or note of mutual encouragement. At 2 o'clock the storm was highest, and I went to the quarter-deck, fully expecting to find all sails lowered or swept away by the wind. But the Foretop Gallant and Royal were still at the mast—and I returned with the conviction that all yet was safe. At the dawn of day I returned to gaze upon the storm. The two little sails still stretched, almost to bursting with the wind,—the rain descending in chilly torrents—and the sailors cold—wet—shivering, and exhausted, had gathered under the round house to avoid the storm. The waves were not so high as they are sometimes seen—but the wind was furious—and perhaps the frequent changes of the wind which prevented the rise of the sea, made the sight more terrific to a landsman—for coming in different directions they met and dashed against each other till the sea was one bed of foam, and seemed like some great burial, lashed by conflicting passions, into a fierce tempest of wild and aimless rage.

In such an hour of danger, it is consoling to know that you have a good ship—an experienced commander—and a sober man—but it is still more consoling, to have the confidence fixed firmly on him,—"who stilleth the noise of the waves, as well as the tumult of the people."

* * * * * * L. W. GREEN.

For the Western Luminary.

MR. EDITOR,—Gideon taught the men of Succoth with thorns. It seems the race of Succoth is not yet extinct, and to this day an unlucky wight from that ancient seed occasionally courts chastisement. This is not an opportunity of my seeking. I begged "as a friend" not to be forced into the arena; knowing that the public would regard the objection in your last, over the signature of W. B. Cooke, as a mere splitting of hairs; while the disclosures I should be compelled to make might tend to diminished confidence in that institution which he is so zealous to preserve from blemish: and the reader will probably think by the time he reaches the close of this reply, that a *truer* "regard for the interests of an almost infant seminary" would have sealed his lips in eternal silence.

There are two charges: The Presbytery are accused of acting without proper evidence, and the fact asserted in the record is itself denied.

As to the first: that there was no documentary proof of Mr. Van Doren's being "a student of the Episcopal Theological School." The documents alluded to and exhibited before Presbytery *were not restricted to this single point*, but embraced others, some of which are not even mentioned in the minute. "Presbytery being satisfied from documents exhibited,) *of several things, viz:* (that the said Van Doren had been a student of the Episcopal Theological School in Lexington, since March 20, 1832, AND, that he had gone through a regular course of study, *'this included a Collegiate course;'* AS ALSO, that he had his Latin Exegesis, &c. prepared.' Here are several things lumped together, not to mention others omitted, and the Presbytey are said to have been satisfied *in regard to be mass*, from documents exhibited.

But let us examine the ocuments. There was a diploma of graduatio in Princeton College, N. J., a certificate of membership in the McChord church, a certificate from Bishop Smith, and a written statement drawn up by Mr. Van Doren himself. As some have denied that a certificate of any sort was given by the Bishop, and others arrogating *Archi*-Episcopal jurisdiction have censured him for granting it, it shall be here produced.

"*This is to certify that Luther H. Van Doren has been a candidate for Holy Orders since March the 20th, 1832, in the Diocese of Kentucky, and that he is hereby dismissed from being a candidate at his own request, this 12th day of November*, 1834.

B. B. SMITH, } *Bp. of the P. E. Church*
} *in the Dio. of Kentucky.*

"*During the above period Mr. Van Doren has been a communicant in Christ Church Lexington, in good standing.*

B. B. SMITH, *Rector of Christ Church.*"

The last "document" was Mr. Van Doren's written statement, in which he averred that he had other testimonials which the Bishop had promised to return to him by 9 o'clock of the morning on which Presbytery met, but that on his application at the hour specified, he was informed that the Bishop was absent *at the Seminary*, and would not be back till 2 P. M., and that he had left no papers for him. (Nor was he informed till the supposed occasion for them was past, that by the Canons of the Diocese, the Secretary, Dr. Cooke, was empowered to give him copies alone.) Now please to observe that when this statement was laid before us, the members of Presbytery, myself included, instantly formed the conclusion that those testimonials were connected with *admission to the Seminary*, and that the Bishop had gone *to the Seminary* to procure them, and there met with opposition. Was this not a very natural connexion? And did it not very naturally confirm (whether we were mistaken or not is not material) our *previous* belief that "*Candidate for Holy Orders*" and "*Student of Theology in the Seminary*" were SYNONYMOUS TERMS! The above is a statement which I am surprised any one should compel me to make, but it is essential to our vindication. The date was very naturally borrowed from the Bishop's certificate, on the conscientious belief that the aforesaid terms were synonymous.

If any one is curious to know why Presbytery chose the words "student," &c. in their record in preference to those in the Bishop's certificate, the answer to a Presbyterian is obvious. They served the purpose of Presbytery better. Our Form of Government does not require, in so many words, that one should be *a candidate* for two years, *but* that in addition to an academical course, "he shall have *studied divinity* at least *two years*, under some approved divine or professor of theology." Chap. 14. § 6. I think this must be plain to any candid man. Let it be remembered, that Mr. Van Doren stated to Presbytery that he had been a student as aforesaid, that he heard the minute read under the same impressions as ourselves, and that he had been *previously* known to the members and spoken of as a student, to say nothing of his being so spoken of by *his own family*, Bishop Smith himself, and the members of the Episcopal church I believe generally: nor would a doubt probably have been raised, had no change taken place in his ecclesiastical preferences. And yet it is insinuated that Presbytery had no satisfactory evidence!

I have now amply vindicated the Presbytery; the rest I leave to the individual attacked. Yet I cannot forbear to notice some admissions of Mr. Cooke, in conversation, prior to his publication. He conceded that Bishop Smith may have employed the term "student." He admitted that Mr. Van Doren entered as regularly as any other student; in other words, there was no regularity in the question. He admitted that he could not bring me proof, as there was no proof to show; no book of matriculation, no promise of conformity to the rules on entering, no rules or regulations to conform to. No such formalities were observed as are usual at Princeton, Andover, Lane, or Transylvania. He defined a regular student to be one who *attended regularly*, not who had the *right* to attend. I might add more! But enough has been said to establish the fact, that Presbytery had satisfactory grounds for their procedure, and in view of the whole matter, I am not prepared to admit that the minute requires alteration.

In conclusion, will not every unprejudiced man agree that a more sober "regard for truth and the interests of an almost infant seminary," would have listened to the warning not to provoke? Is not the motive that prompted, plain? A desire to lessen the triumph of the defection to Presbyterian ranks. It tells ill that the instructions of the Seminary have so little effect, and it tells worse that this is the third instance in which the High Church doctrines there taught have disgusted young men who listened to them, and have had the contrary effect to that intended. I do not wonder that ingennous minds are shocked by the dogma, that all professed christians out of the Episcopal church, are of no church, have no sacraments, and are on no better footing than so many heathen,* and are left to the uncovenanted mercies of God. The uncovenanted mercies of God are his wrath, for he has no mercies but what are covenanted.

I have done my task, Mr. Editor. It has been a disagreeble one, and has drawn me from more pleasing and profitable employments. But I believed it a duty I owed to the body of which I was the Clerk, who was said to be unable to produce proof when called on. Undisturbed, I should not have raised my voice. I wish "*As far as in me lies, to live peaceably with all men,*" especially "*with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.*" 1 Cor. 1: 2. R. DAVIDSON.

Lexington, Dec. 15, 1834.

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* *Compend of High Churchism from the pen of Bishop Ravenscroft.* "That God's promises are *limited* to the *visible* church; That the church can be verified *no otherwise* than by apostolical succession, through the line of *Bishops* as distinct from Presbyters; and that consequently, *every religious condition*, not thus verifiable, is *destitute of revealed hope, and can have no scriptural ground of assurance!!*" Ravenscroft's Works, vol. 1. p. 408.

For the Western Luminary.

MR. EDITOR—Not till I had read the last sentence of Mr. Cooke's strictures upon my membership of the Episcopal Seminary in this city, could I conjecture what motives prompted him to write as he has done. But when I read his concluding sentence, viz· "a regard for truth and for the interests of a young and almost infant seminary induced him to make the statement," I hastened to review what he had written, to ascertain whether indeed "his regard for truth" had not, in this instance, led him to publish what was *not true*—which to my astonishment, I find he has done. And is it not strange, that "the interests of the Episcopal Seminary," should require one of its students (if indeed it has any, for it is a question yet to be settled, what constitutes membership in that Infant Seminary,) to assert publicly what is not true!

But as to the matter of fact. Mr. Cooke asserts that "Mr. Van Doren had not been a student of the seminary, since March 20, 1832, the time specified" by the Bishop in my certicate of dismission. If indeed the Theological School had any students, I was one of them, and not only then, but from November 1831, and continued a student, and attended the regular studies and recitations with the class till the Spring of 1833; and from that time till the Spring of 1834, I still remained a student, but on account of other engagements, attended only occasionally; and it must be a singular "regard for truth," that will permit any one, student or not, to assert the contrary.

Mr. C. I perceive, is wishing to make a distinction between "a candidate for Holy Orders," and "a student in the Episcopal Seminary;"—and this distinction he would have the public believe was of vast importance. If indeed such a distinction does exist in other parts of the Episcopal Church—it never was recognized, or even mentioned here, until the Bishop had left Lexington for the Eastern States. Else why did Mr. C. express his astonishment when he saw the dismission given me by the Bishop—or why did Mr. C. say after he had seen it, that the Bishop ought not to have given such a certificate! Such indeed I conceive would naturally induce a person to believe that the distinction which Mr. C. endeavors to make between "a candidate for Holy Orders," and "a student in the Theological Seminary"—was never thought of, until after Mr. C. had seen the Bishop's certificate—but was then happily discovered, and eagerly seized upon as a matter of the utmost importance in the present instance, to the reputation and interests of the "infant Seminary." But upon the supposition that the distinction is correct, what were the circumstances that made my relation to the Seminary different from that of the other members of the class! It is true I was not formally matriculated, nor was any one of the class;—yet I never even thought that I was viewed in any other light, than a student in the Episcopal Seminary, either by the Bishop, the members of the Theological class, my friends, or the public. When the Bishop invited the students to attend at his house, or at the Theological rooms, I also was invited and attended with them—I pursued the same course, and recited with the class—with them I had parts of discussion assigned me, and by the Bishop's direction wrote and delivered a sermon before him and the class in the Chapel. And in the Bishop's annual report of the students under his care, my name was necessary to make the number complete.

Mr. Cooke also states, that "I acknowledged to him, that I had not studied with the class since the Spring of 1833." If he had inserted the word "regularly," with which I qualified the expression—he would in this instance have told the *whole truth*. And here it becomes my duty to remark, that from my knowledge of Mr. C.'s character, I cannot permit myself to believe that he would wilfully assert what was not true, or even misrepresent, or discolour the truth. His zeal in this affair I presume has thrown him off his guard—and he has no doubt written what he *believed* and *thought* to be the truth, and not what he *knew*.

Nor is it probable, that he could be well acquainted with the subject on which he has written—as I had been studying Theology with the Bishop several months, if not a year before he left Mr. Peers's Institute, or even made a profession of religion—and every member of the class as it then existed, excepting myself, is since dead, or has been removed to a distant station of the church.

Again, respecting the course of study in the Seminary which Mr. C. in my opinion needlessly spreads out before the public, he asserts that "Mr. Van Doren has studied none of them with the class." Here again Mr. C.'s "matter of fact" fails him, as I did study with the class more or less, at least nine of the studies and authors cited by him. Three others I omitted by the *Bishop's direction*—having critically attended to them while in College.

My object in any thing I have said, is not to set forth claims before the public, of relationship to the Theological Seminary; so far from it, before the extracts from the minutes of the Presbytery were published, I particularly requested the Clerk not to make any mention of that Institution, or of the Episcopal Church in connection with my name. But he believing it to be of no special importance, except as a matter of fact, published the statement as it came before the public.

But since it has been published, and that contrary to my desire, and Mr. C. thought that incorrect inferences would be drawn, I requested him if he said any thing, to state *simple, naked truth, without note, comment or inference*, which could have been better done in three lines than in a column, and I should have acquiesced, and not been compelled to make any defence.

And now with no other motive, than to fulfil a promise I made to Mr. C. for his *unnecessary* and *unkind* introduction of my name before the public, I also will state a "fact." Not many Sabbaths since, two young gentlemen were ordained Deacons in the Episcopal Church of this place. One of them joined the Theological class more than a year after I became a member; *since* which time, (viz: in the space of two years,) besides devoting a considerable portion of his leisure moments to teaching, he has been obliged to attend to his Academic and Collegiate studies, for which, with *ordinary talents*, at least 4 years are required, together with the whole course of Theological studies as specified by Mr. Cooke, viz: "On Biblical Criticism.—Horne's Introduction, Campbell's Gospels, McKnight and Stewart on Romans, and Stewart on Hebrews, Gray's key, A. Clarke on Penteteuch and on Job, Lowth on Hebrew poetry and on Isaiah, Jebb's Sacred Literature, Newton on Prophecies. On the Doctrines and Evidences.—Horne, Chalmers, Paley, Butler's Analogy, Leslie, West, Erskine and Faber, Pearson, Burnet, Faber on Predestination, and parts of Dwight. On Church History and Polity.—Mosheim or Milner, Eusebius, Parts of the Fathers, Shuckford and Prideaux, Hooker, Potter, Bowden and Cooke. Besides these Hebrew is studied."

L. H. VAN DOREN.

Lexington, Dec. 13, 1834.

BRITISH AND FOREIGN BIBLE SOCIETY.—The operations of this truly noble institution are conferring blessings on the world the value of which cannot be estimated. During the last year the amount received into the treasury is, £83,897; being more than £8,000 above the receipts of the preceding year. Of this sum, upwards of £28,000 was received as donations. The total number of Bibles and Testaments issued by the society during the year is, 393,900 copies. Mrs. Hannah More and her sister, Mrs. Martha More, have each bequeathed the society £1,000.

LABORERS FOR THE FOREIGN FIELD.—Twenty individuals—male and female—received their instructions from the American Board, as missionaries to the heathen, at Boston, on the 23d ult. Eight go the Sandwich Islands; and twelve—among whom are Rev. Mr. Venable and lady from Kentucky—to South-Eastern Africa.

FOREIGN MISSIONS.—Upwards of thirty-five thousand dollars were received into the Treasury of the American Board of Foreign Missions from Oct. 1 to Nov. 10.

TRACTS FOR THE HEATHEN.—The ladies of New-York, have resolved, in conjunction with the ladies of other parts of the country, to raise *five thousand dollars* towards the $30,000 which the American Tract Society have designated for foreign distribution the present year.

LIFE OF MR. ASHMAN.—The Rev. R. R. Gurley, late Secretary of the American Colonization Society, is about to publish a life of Rev. J. Ashman, together with a complete history of Liberia.

ESSAY ON EDUCATION.—The Academy of Sciences at Lyons has offered a gold medal, valued at 600 francs for the best essay on this question:—"What is the best system of Education and Public Instruction in a Constitutional Monarchy?"

TEMPERANCE IN OHIO.—The Cross and Baptist Journal states, that a Temperance Convention was held in Cleaveland, the latter part of October. About eighty delegates attended.

DEATH OF MRS. RAMSAY.—The wife of the Rev. Mr. Ramsay of the Bombay mission, died of Cholera, on the 11th of June last.

INFLUENZA.—We perceive by the papers from the east, that this epidemic is prevailing there to a considerable extent. Some persons think it has reached our own city. Colds are certainly very prevalent.

MARION COLLEGE, MO.—We learn from the St. Louis Observer, that the Rev. WM. S. POTTS, Pastor of the First Presbyterian church in St. Louis, has been unanimously invited by the Trustees, to the Presidency of this institution. It is not stated whether Mr. P. will accept the invitation.

CONGRESS.—The second session of the twenty-third Congress commenced on Monday the 1st inst. A quorum of both Houses being present, the presiding officers took their seats at 12 o'clock. After the usual preliminary business—the appointment of committees, &c. both houses adjourned. On Tuesday the President's Message was read in both houses. As it is a very lengthy document, and our columns are crowded with matter more appropriate to the character of our paper, we are obliged to decline its publication. We shall give an abstract during the session, of such of the proceedings as are possessed of general interest.

Memoir of James Brainerd Taylor. By John Holt Rice, D. D. and Benjamin Holt Rice, D. D.

This biographical notice of one of the most devout men of modern times, was chiefly written by the late Dr. John H. Rice, of the Union Theological Seminary of Virginia, himself one of the most self-denying and devoted servants of God that the church has been blessed with since the days of the Reformation. The work contains 330 pages; and is chiefly made up of the letters and extracts from the diary of Mr. Taylor. It should be in the hands of every young man who is looking forward to the Gospel Ministry. The appearance of individuals with the depth and fervor of devotion, the habitual self denial, and uniform regard for the glory of God so strikingly manifested in the subject of these Memoirs, is, indeed, like angel visits, "few,—and far between." The following important remarks are from the preface to the work: "The great secret of Ministerial efficiency is *eminent holiness*. But many greatly mistake the character of eminent holiness. With some it wears the aspect of fierce, intractable zeal for what is admitted to be orthodox doctrine; while others clothe it in the garb of unsociableness, and often moroseness."

Letters on Practical subjects, to a Daughter. By William Sprague, D. D.

A book containing more sound, judicious advice and instruction for females has never fallen under our notice. The author, Rev. Dr. Sprague, is an able Divine, and pastor of the second Presbyterian church in Albany. The work consists of twenty-three Letters, in which the following subjects are discussed: Early Friendships; Education—General Directions; Education—Various Branches; Education—Domestic Economy; General Reading; Independence of Mind; Forming the Manners; Conversation; Amusement; Intercourse with the world; Marriage; Forming Religious sentiments; Proper mode of treating Religious Error; Practical Religion; Self-Knowledge; Self-Government; Humility; Devotion; Christian Benevolence; Christian Zeal; Improvement of Time; Preparation for Death.

An Address on Temperance; delivered at the Court House in Lexington, Ky. By Rev. John C. Young, President of Centre College.

We enjoyed the pleasure of hearing this discourse delivered; and thought at the time, that it was one of the best we had ever heard. On reading it in manuscript, this impression has been confirmed. The Fayette County Temperance Society has solicited a copy of it for publication. It is now in press, at this office, and will be issued next week.

Foreign Intelligence.

The latest arrivals at New-York bring London dates up to Nov. 10.

A dissolution of the French ministry had taken place: and no intelligence had been received of the formation of a new one.

In Spain the Carlists are said to have obtained an important victory over two divisions of the Queen's army—killing 700 men, and taking 1500 prisoners.

A war between Turkey and Egypt was still in agitation.

The British government have advanced $250,000 for the completion of the tunnel under the Thames.

The circumstances of the fire at Westminster having been formally investigated by the Privy Council, they have come to the conclusion that it was wholly the result of accident.

Another revolution had been attempted at Bogota, (S. America.) Sarda, the chief conspirator, had been taken, and shot.

SUMMARY.

Punishment of a Duellist.—At a Court sitting in Morristown, Pa. a few days since, Dr. J. W. Pawling pleaded guilty to an indictment for assault and battery upon the person of Dr. W. Corson. It appeared in evidence that the parties had been at variance in regard to some professional matter. Dr. Pawling declared that his object in assaulting Corson was to *compel him to call him* (Pawling) *to account*. In reference to this, the Court in passing sentence, said, "We take into consideration the object of the assault, as avowed by the defendant. He declares that his intention in assaulting Dr. C., was to compel him (P.) *to account for the insult*—that is, to compel Dr. C., from the dread of shame to challenge the defendant. The Court think themselves bound to pass such a sentence as will prevent such assaults for such a purpose, and repress such feelings. They mean, if possible, not only to deter the present defendant from a repetition of such acts, but preserve the public peace. The Court therefore sentence you, James M. Pawling, to pay a fine of $100 to the Commonwealth—to undergo an imprisonment in the jail of the County of Montgomery, for twenty days from this date—pay the cost of prosecution, and stand committed until the sentence be complied with."

Alabama.—The Legislature of Alabama convened at Tuscaloosa on the 17th ult. The message of Gov. Gayle recommends a vigorous prosecution of a system of internal improvement within the State, and the connexion of the Tennessee valley with the city of Mobile by a Road. The view it gives of the finances of the State, and especially of its banking operations, is highly flattering.

Indian Murders and probable War—The St. Louis Republican of Nov. 18th, states that the Sacs and Foxes had attacked parties and settlemens of the Menominees and the Winnebagoes in the vicinity of Prairie du Chein, in several instances recently, and massacred, in all 12 or 15 individuals. It was thought not improbable that it might lead to a long and bloody conflict between these tribes.

Disturbances in Montreal.—Montreal, during the late election was the scene of riot and contempt of all civil authority for several successive nights. The riots originated, as appears from the Montreal Daily Advertiser, of the 17th ult. (the organ of the "liberals" or "reformers") with members of the "conservative" or loyal and church and state party, and were confined entirely to them; and it is to the forbearance of the liberals, under circumstances of the greatest excitement and provocation, that the Advertiser, attributes the fact that the consequences were not more serious. On Thursday, the 13th ult. the polls were closed in consequence of their being thronged with men armed with clubs. That night passed off quietly, though not without having resort to an increase of the watch from 60 to more than 500. On Saturday, the mob had the complete control of the city. The returning officer, considering his life in danger, did not open the poll. A body of about 1000 men paraded the streets, with clubs and fire-arms, drums and banners, yelling, groaning and shaking their clubs before the houses of prominent individuals of the liberal party. At night it was deemed unsafe to send out the watch, and the rioters proceeded undisturbed, attacking dwelling houses, breaking windows, &c.—One of the organs of the conservative party (*L'Amidu Peuple*) has the following *coup d'œil* of the state of things.

"Since Great Britain gave to our Province her fine Constitution, no Canadian city hath been found in a situation similar to that in which Montreal has been during the last fifteen days; no one has offered such a spectacle of disorder and desolation. The most sacred laws contemned, properties violated and destroyed, citizens basely attacked and massacred in the middle of the streets; the city resounding night and day with cries of hatred and fury; the fathers and mothers of families trembling for their children, and wives for their husbands; many flying from their own dwellings to seek repose afar off. This is the *coup d'œil* which Montreal offers to our view."—*Albany Argus.*

The Rail Road Riots and Murders.—The Baltimore Patriot states that all is now quiet on the Rail Road between that city and Washington,)where two sub-agents were recently murdered,) and that "the neighboring inhabitants feel themselves tolerably secure from the assaults and plundering of those desperate marauders, who have caused so much terror among peaceable and unoffending citizens who happen to live on the line of the Road." About 250 of the labourers are now in Baltimore jail. The inhabitants of Anne Arundel and Prince George's Counties, have held a public meeting and adopted resolutions of thanks to the military who arrested the gang now in prison, and also very severe resolutions against the class of laborers (Irishmen) at present employed on the Rail Road.

MARRIED—In this county, on the 9th inst. by the Rev. S. V. Marshall, Dr. WALTER G. OFFUTT, of Georgetown, to Mrs. EMERINE F. DRAKE, daughter of Clifton Thompson, dec'd.

OBITUARY.

[COMMUNICATED.]

JOSIAH DICKSON, Sen. was a native of Scotland, came to America about the year 1773,—was taken prisoner by the Indians, and held by them and the British about 7 years,—returned to Scotland,—and again to America,—married near Bardstown, Ky. and settled on Stoner, in Bourbon county,—removed to Mercer county, and thence to the state of Missouri, near Boonville, where he departed this life, August 29th, 1834, in the 87th year of his age.

He made a profession of religion after he came to America, and joined the Presbyterian church in Paris, Ky. where he secured and retained the tenderest bonds of christian affection with all those that loved and honored the Saviour. Having removed to Mercer county, he united with the Providence Church; where he lived under the pastoral care of two or three successive ministers, in sweet communion and fellowship with all his brethren.

So examplary was he in his life, conversation and general deportment, that all who knew him were constrained to view him as a man of integrity, virtue and religion. Though thrown in a neighborhood, where but few feared God; and when many of the stricter and sublimer principles of the gospel were disregarded and trampled under foot, especially the sanctification of the Sabbath,—instead of these weakening his attachment to those stern principles of rectitude and religion, avowed by him before God, they seemed to move every resolution and give life to every holy purpose, to honor God and guard his family against their demoralizing influence. He was a light in a dark place. Although his head was white with the frosts of many winters, and his residence seven miles from the church with which he was connected, yet his seat was seldom unoccupied, rain or dry, winter or summer. His punctuality to, and enjoyment in the discharge of christian duties, manifested to all around that he esteemed the favor of God life, and his loving kindness better than life. W. D.

Died, last month, at the residence of his father, near Columbia, Missouri, Mr. PHILIP M'AFEE, for several years a member of the Presbyterian church.

CO-PARTNERSHIP.

HENRY BELL respectfully informs his friends and the public that he has this day taken into partnership Mr. G. B. HALE; the business will in future be conducted under the firm of BELL & HALE, at the old stand, 52, Main Street, where they have now on hand, a very large and desirable assortment of

BRITISH AND AMERICAN

DRY GOODS,

Together with Hats, Boots and Shoes, Fur Caps, Capes, &c. &c.

of the latest importation, all of which they are determined to sell at very low prices for CASH.

H. B. avails himself of the present opportunity of returning his thanks to those persons who have heretofore favoured him with their custom, and respectfully asks a continuance of their patronage to the house.

Lexington, Dec. 17, 1834. 23-3m.

FALL & WINTER REPORTS OF

Fashions for 1834 & 35.

T. RANKIN,

MERCHANT TAILOR,

Main-Street, a few doors below the Phœnix Hotel,

KEEPS constantly on hand an assortment of Gentlemen's Fashionable READY MADE CLOTHING. Together with an excellent stock of CLOTHS, CASSIMERES, and VESTINGS. *Also*, a general assortment of *Fancy Articles* in his line, which will be sold unusually low for cash.

☞Gentlemen ordering clothes, may rest assured that they shall be made to please them, in style and taste, equal to the work of any Establishment in the city. He has in his employ workmen of the best kind, from Europe and the Eastern Cities.

Thankful for past favors, he respectfully solicits a share of public patronage.

Lexington, Dec. 20, 1834. 23-6m

To Singing Masters.

TRUMAN AND SMITH publishers and booksellers, 150 Main-street, Cincinnati, have just printed Mason's Sacred Harp, or Eclectic Harmony, a new collection of church music, consisting of a variety of original and selected Psalm and Hymn tunes, anthems, set pieces, &c. &c. including many New and Beautiful subjects, from the works of the most eminent composers, harmonized and arranged expressly for the work, and now for the first time published as metrical tunes; arranged and composed by Lowell Mason of Boston, author of "Boston Handel and Hayden Society, Collection of Church Music," "Choral Harmony," and many other valuable musical works; by Timothy B. Mason, Professor in the Eclectic Academy of Music, Cincinnati.—Stereotyped in patent notes.

Mason's Sacred Harp has been carefully examined by numerous teachers of Singing, and professors of Music, and it is pronounced by the friends of sacred music generally, to be the best collection of Psalmody ever embodied. An eminent musician says, "Mason's Sacred Harp may justly be entitled the Beauties of Music." It has been expressly prepared for the West and South, is entirely of western manufacture, and is entitled to the patronage of every music teacher. The typographical execution is elegant.

Singing masters will be particularly pleased with the new and very simple introduction to the art of singing, which has been prepared expressly for the work. It will save the teacher a great amount of labor.

For sale at Cincinnati, by the publishers—at Louisville, by Wilcox and Dickerman, and James Rice—at Lexington, by A. T. Skillman—at Frankfort, by Robertson and Saunders—at Nashville, by Echbaum.

December 17, 1834. 23-6w.

Cork Inkstands.

10 GROSS Cork Inkstands, good quality, for sale very low for cash.

A. T. SKILLMAN.

J. T. SUTTON,

MERCHANT TAILOR,

HAS just commenced business on Main-street, next door to the Lexington Library, and a few doors from Coyle's corner, where he solicits, and expects to receive, a share of the public patronage. He *expects* it, because, by assiduous attention to the wishes of his customers, joined with a competent knowledge of the business, and experience in it, he intends to *deserve it*. He has on hand a general assortment of

Cloths, Cassimeres, and Vestings;

Among which are Super Blue, Black, Olive, Green, Mixed, and Brown Cloths, all of which he will sell low for CASH. Also, a large assortment of

Ready-Made Clothing;

Of all kinds, for Gentlemen's Wear.

He respectfully requests his friends, and the public generally, and especially those who wish to be well clad, and on good terms, to call on him before they make their selections.

Lexington, Dec. 3, 1834. 21-tf.

For Rent.

A COMFORTABLE TENEMENT suitable for a small family, situated in the rear of the McChord Church Session Room. Enquire of D. A. SAYRE, or

W. RICHARDSON.

Lexington, Dec. 3, 1824. 21-tf.

NEW GOODS.

THE Subscribers are receiving an additional supply of GOODS, suitable for the season; among which are

Cloths; Cassimeres; Cassinetts; Blankets; Merinoes; Calicoes· Bolting Cloths, Carpetings; Flowered Paper, for Rooms and Passages;

Together with FIFTY PACKAGE UNBLEACHED COTTONS; Bed Ticking, and Unbleached Goods.

Merchants and others who purchase by the piece, will be offered inducements.

J. TILFORD & CO.

No. 49, Main st. Lexington, Ky.

P. S. A further supply of FUR CAPES, TIPPETS, GLOVES, COLLARS, Gentlemens' CAPS, &c. &c. J. T. & Co.

Lexington, Dec. 3, 1834. 21-4t

J. T. FRAZER,

MERCHANT TAILOR.

HAS JUST RECEIVED, a splendid assortment of CLOTHS, CASSIMERES and VESTS of the best quality, and most fashionable colours.

Super Blue,	New Style Diagonal Cord and Stripe,
Do. Black,	Sup. Drab,
Do. Green,	Do. Fawn,
Do. Brown,	Do. Blue of the first quality,
A Steele Mixed,	Fear not Coatings for Over-coats, first qual.
Rich Wine Color,	
Sup. black Cass., Single and Double Mill.	

With a general assortment of Stocks, Suspenders, Gloves, Half Hose, fine Linen Shirts, and other articles too numerous to mention; all of which will be sold low for cash, as that is the article most needed at present.

J. T. FRAZER.

J. T. F. a few doors below Brennan's Hotel, thankful for past favors, would inform his friends and the public generally, that he continues to carry on the above business at the old and long established stand, formerly occupied by A. S. & E. H. Drake, where he will always be found ready to attend to any business in his line.

As his work is generally executed in a style equal to any in the United States, he would respectfully solicit a continuance of a share of the public patronage.

JUST RECEIVED from New-York, a supply of ☞THE LATEST FASHIONS.☜

ALSO—A. F. Saguez's newly invented and patented *Self-Varying Rule*, with all which the craft shall be furnished on reasonable terms.

J. T. F.

Lexington, Nov. 12, 1834. 18-tf

LATEST IMPROVEMENT.

DR. PRICE'S

PATENT METALLIC TRUSS.

HAVING invented a new and greatly improved *METALLIC TRUSS*, (differing materially from all others,) for which I have obtained a Patent, intended for the immediate relief and radical cure of all or either of the following varieties of Hernia, (Rupture) to-wit: Scrotal, Femoral, Inguinal, Ventral, or Umbilical—offers it to all persons, male or female, who are the subjects of either of the above varieties of this affliction, either in this state or the United States.

Having cured extensive ruptures of eighteen years standing, and given immediate relief, in a considerable number of cases, in old and young persons, who are now either entirely well, or relieved from all inconvenience from this distressing and dangerous malady; persons thus affected, who have not heretofore had an opportunity of availing themselves of its substantial benefits, that of immediate relief and ultimate radical cure, will doubtless now do so.

My Patent Metallic Truss combines the advantages of all other Trusses, without their inconveniences; and is equally applicable to the five different varieties of Rupture enumerated, and can be worn night and day with comfort and convenience; and if the patient be prudent and regards his health, effectually prevents the escape of the Viscera. The steel spring Truss, it is well known, cannot be worn at night, and consequently, a great deal of time is lost by that circumstance. The celebrated Mr. Cooper says, in his surgical work upon the subject of the application and use of the Truss, that, "Whoever wears a Truss, should be careful to employ it *day and night, without intermission*, so that there may be no opportunity for the Hernia to protrude again; for experience has put it beyond all doubt, that by the continual unremitted use of a Truss, and the steady retention of the contents of the Hernia, the neck of the sack and the ring may be gradually lessened in diameter, until they are entirely closed, and a radical cure of the rupture effected."—This is now the opinion of all Surgeons of respectability, and with my Truss, this important injunction of one and all of the most distinguished Medical men in the world, can be complied with.

In offering my Truss to the afflicted of Rupture, I do it confidently, believing, from actual experience in my own person, and that of many others, that it is the most valuable instrument ever presented for their use. My opinion upon this subject is corroborated by that of all Physicians who have examined it and had an opportunity of knowing of the success I have had in relieving and curing ruptures of different kinds.

After all that can be said in favor of any useful improvement, it is most satisfactory to know that it has successfully effected the object for which it was designed. I therefore subjoin the following certificates of individuals relieved and cured of Rupture by the application of my Truss, and of those Physicians who have had opportunity of judging of its superiority by the effect produced.

Certificate of Benj. D. Johnson.

This is to certify, that Dr. John L. Price applied his new improved Metallic Truss to a negro man of mine, about one month ago, who has been the subject of extensive *rupture for eight years*, and that it gave him immediate relief, and I have every reason to believe, will radically cure him.

The rupture descended ten inches in this case, and was fifteen inches around, by actual measurement. I recommend all who are thus afflicted, to give his new improvement a trial.

BENJ. D. JOHNSON.

Jessamine co., Aug. 22d, 1834.

Certificate of Edward Griggs.

This is to certify, that I have been the subject of extensive Scrotal Hernia, (Rupture) for about 18 years, and that I have worn several different kinds of Trusses, and amongst them the *steel spring Truss*, none of which gave me relief, or prevented the bowel from passing out. In this condition, I applied to Dr. John L. Price for relief, who applied to me his Improved Patent Metallic Truss, which gave me *immediate relief* from all inconvenience from my disease, and has now *perfectly cured me, so that I can go without a Truss.*

Dr. Price's Truss can be worn with comfort night and day; and with care, the bowel will never come down.

I recommend it to all persons afflicted as I was. Given under my hand, this first day of December, 1834.

EDWARD GRIGGS.

Rice Harris's Certificate.

I hereby certify, that I wore Mr. Stagner's Truss about four months, and that if would not keep up my bowels, and that I had despaired of getting well of Rupture, when I applied to Dr. John L. Price for relief, who applied to me his Patent Metallic Truss, which immediately prevented my bowels from passing out, and gave me relief from all the inconveniences attendant on my affliction.

It can be worn with more convenience and comfort at night, than Stagner's can in the day.

I recommend all persons diseased in this way, to get one of Dr. Price's Trusses.

Given under my hand, this 1st day of December, 1834. RICE HARRIS.

This is to certify, that I have been the subject of extensive protrusion of the bowels through the walls of the abdomen, in consequence of a stab received in my youth, and that it occasioned me great inconvenience and pain upon taking exercise or speaking, and upon one occasion, upon jumping across a branch, it caused me to faint.

After consulting several eminent Physicians, none of whom afforded me relief, I applied to Dr. John L. Price for advice, who applied to me his Patent Metallic Truss, which gave me immediate relief; and I am now as free from pain and inconvenience from this affliction as if it had never existed. It does not occasion any inconvenience, either day or night, to wear Dr. Price's Truss. All persons thus afflicted can, I have no doubt, obtain relief by application to Dr. Price.

Given under my hand, this 1st day of Dec. 1834. RICH. H. RIDGELY.

The foregoing testimony of persons who have worn my Truss, and who now enjoy its benefits, is considered sufficient to satisfy all unprejudiced minds of its utility and superiority. Many more certificates might have been presented, but the object of this publication precludes their appearance at this time.

The following certificates of highly respectable Physicians, who practice Medicine in this county, and who have had an opportunity of forming an opinion of my Truss, from its examination, its application to persons ruptured, and conversation with those who have worn it, will doubtless be sufficiently satisfactory to all Phys cians, to induce them to give it a trial in their practice, and also induce those afflicted with Ruptures to procure for their own benefit my Truss, acknowledged to be superior to all others, by competent and disinterested judges.

Certificate of Dr. Chinn.

Having examined Dr. John L. Price's Patent Metallic Truss, for the cure of the different species of Hernia, I am decidedly of opinion that it possesses advantages over any *Instrument of the kind heretofore invented*, and have no hesitation in recommending it as well calculated to afford *relief to all;* and in *many cases will permanently cure that distressing disease.* Given under my hand, this 26th day of Nov. 1834.

J. G. CHINN.

Certificate of Dr. Dickerson and Dr. A. B. Price.

This is to certify, that we have witnessed the application of Dr. Price's Patent Metallic Truss to many cases of Hernia, (Rupture) and have no hesitation in saying that it is the most valuable improvement of the kind ever yet presented to those afflicted with Rupture. Its being applicable to the cure of different varieties of this disease, and the convenience with which it can be worn night and day, are unquestionable evidences of its utility and superiority.

W. DICKERSON,
A. B. PRICE.

The certificates of many other Physicians of the first standing, might have been published, all testifying to the superior utility of my Truss, but those are deemed sufficient.

Persons wishing to purchase the privileges conferred by my Patent, in the exclusive use of my Truss, in Counties, or district of Counties, or States, can do so upon terms that will be very profitable to them, by making application to me at Nicholasville.

Also, persons wishing agencies, to apply it, who are competent and responsible, can obtain them upon advantageous terms. I have a supply of Trusses to suit any variety of case, constantly on hand. Charges moderate, and the poor relieved gratuitously.

JNO. L. PRICE, M. D.

Nicholasville, Dec. 10, 1834. 22-3m

A CARD.

DOCTOR YANDELL has associated with him DR. ROBERT PETER, in the *Practice of Physic*, and they offer their services to the public in the various branches of their profession. Their office is in the south room in the MEDICAL HALL, fronting on Church street, midway between the Episcopal Church and Dr. Dudley's office; where one of the firm may always be found, unless necessarily absent.

Lexington, September 3, 1834. 8-tf.

Fayette Land for Sale, Cheap.

THE subscriber wishes to sell on very reasonable terms, the FARM on which he resides, containing *Two Hundred and Ten Acres* of first rate land, lying on South Elkhorn, and on the Road leading from Lexington to Versailles, about half way between the two places. The Farm is as well watered as any in the State. About one half of the land is cleared, the other very heavily timbered. The improvements are very good. Any person wishing to purchase would do well to call soon, as I am determined to sell.

W. E. MILTON.

October 15, 1834. 14-tf.

The following sublime stanzas were written by Coleridge, the English poet, who lately departed this life. It is said that he died in a blessed spirit of christian resignation. One would think so from the beautiful glow of devotion in the lines below:

HYMN BEFORE SUNRISE IN THE VALE OF CHAMOUNI.

Hast thou a charm to stay the morning star
In his steep course? so long he seems to pause
On thy bald awful head, O sov'reign Blanc!
The Arve and Arveiron at thy base
Rave ceaselessly; but thou, most awful form,
Risest from forth thy silent sea of pines,
How silently! Around thee, and above,
Deep is the air and dark, substantial, black,
An ebon mass; methinks thou piercest it
As with a wedge! But when I look again,
It is thine own calm home, thy crystal shrine,
Thy habitation from eternity!—
O dread and silent mount! I gazed upon thee,
Till thou, still present to the bodily sense,
Did vanish from my thought: entranced in prayer,
I worship'd the Invisible alone.

Yet, like some sweet beguiling melody—
So sweet we know not we are listening to it—
Thou, the meanwhile, wast blending with my thought,
Yea, with my life and life's own secret joy;
Till the dilating soul,—enwrapt, transfused,
Into the mighty vision passing—there,
As in her natural form, swelled vast to heaven!

Awake, my soul, not only passive praise
Thou owest,—not alone these swelling tears,
Mute thanks, and secret ecstacy! Awake,
Voice of sweet song! Awake, my heart awake!
Green vales and icy cliffs, all join my hymn.
Thou first and chief, sole sov'reign of the vale,
O, struggling with the darkness all the night,
And visited all night by troops of stars,
Or when they climb the sky, or when they sink:
Companion of the morning star at dawn,
Thyself earth's rosy star, and of the dawn
Co-herald.—wake, O wake, and utter praise!
Who sank thy sunless pillars deep in earth?
Who filled thy countenance with rosy light?
Who made thee parent of perpetual streams!

And you, ye five wild torrents, fiercely glad,
Who called you forth from night and utter death,
From dark and icy caverns called you forth,
Down these precipitous, black, jagged rocks,
Forever shattered and the same forever!
Who gave you your invulnerable life,
Your strength, your speed, your fury and your joy,
Unceasing thunder and eternal foam!
And who commanded (and the silence came,)—
Here let the billows stiffen and have rest!

Ye ice-falls, ye that from the mountain's brow,
Adown enormous ravines slope amain—
Torrents, methinks, that heard a mighty voice,
And stopp'd at once amid their maddest plenge;
Motionless torrents, silent cataracts;
Who made you glorious as the gates of Heaven,
Beneath the keen full moon? Who bade the sun
Clothe you with rainbows? Who with living flowers
Of loveliest hue, spread garlands at your feet?—
God, let the torrents, like a shout of nations,
Answer, and let the iceplains echo, God;
God, sing, ye meadow streams, with gladsome voice,
Ye pine groves, with your soft and soul-like sounds,
And they, too, have a voice, yon piles of snow,
And in their perilous fall shall thunder, God!

Ye livery flowers that skirt th' eternal frost,
Ye wild goats, sporting round the eagle's nest,
Ye eagles, playmates of the mountain storm,
Ye lightnings, the dread arrows of the clouds,
Ye signs and wonders of the element,
Utter forth God, and fill the hills with praise.

Once more, hoar Mount, with sky-pointing peaks,
Oft from whose feet the avalanche, unheard,
Shoots downward, glittering through the pure serene,
Into the depth of clouds that veil thy breast—
Thou too again stupendous mountain, thou,
That as I raise my head, awhile bowed low
In adoration, upward from thy base,
Slow travelling with dim eyes suffused with tears,
Solemnly seemest, like a vapory cloud,
To rise before me.—Rise, O ever rise;
Rise, like a cloud of incense, from the earth,
Thou kingly spirit, throned among the hills,
Thou dread ambassador from earth to Heaven;
Great hierarch, tell thou the silent sky,
And tell the stars, and tell yon rising sun,
Earth with her thousand voices praises God!

Coleridge.

The Head Stone.

BY PROFESSOR WILSON.

The coffin was let down to the bottom of the grave, the planks were removed from the headed-up brink, the first rattling clods had struck their knell, the quick shoveling was over and the long, broad, skillfully cut pieces of turf were aptly joined together, and trimly laid by the beating spade, so that the newest mound in the church yard was scarcely distinguishable from those that were grown over by the undisturbed grass and daisies of a luxuriant spring. The burial was soon over, and the party, with one consenting motion, having uncovered their heads in decent reverence of the place and occasion, were beginning to separate, and about to leave the church yard. Here some acquaintances, from distant parts of the parish, who had not had an opportunity of addressing each other in the house that had belonged to the deceased, nor in the course of the few hundred yards that the little procession had to move over from his bed to his grave, were shaking hands quietly but cheerfully, and inquiring after the welfare of each other's families. There, a small knot of neighbors were speaking, without exaggeration, of the respectable character which the deceased had borne, and mentioned to one another little incidents of his life, some of them so remote as to be known only to the gray headed persons of the group. While a few yards farther removed from the spot, were standing together parties who discussed ordinary concerns, altogether unconnected with the funeral, such as the state of the markets, the promise of the season, or change of tenants; but still with a sobriety of manner and voice, that was insensibly produced by the influence of the simple ceremony now closed, by the quiet graves around, and the shadow of the spire and gray walls of the house of God.

Two men yet stood together at the head of the grave with countenances of sincere but unimpassioned grief. They were brothers, the only sons of him who had been buried. And there was something in their situation that naturally kept the eyes of many directed upon them for a long time, and more intently than would have been the case, had there been nothing more observable about them than the common symptoms of a common sorrow. But these two brothers, who were now standing at the head of their father's grave, had for some years been totally estranged from each other, and the only words that had passed between them, during all that time, had been uttered within a few days past, during the necessary preparations for the old man's funeral.

No deep and deadly quarrel was between these brothers, and neither of them could distinctly tell the cause of this unnatural estrangement. Perhaps dim jealousies of their father's favor, selfish thoughts that will sometimes force themselves into poor men's hearts, respecting temporal expectations—unaccommodating manners on both sides—fainting words that mean little when uttered, but which rankle and fester in remembrance—imagined opposition of interests, that duly considered, would have been found one and the same, these, and many other causes, slight when single, but strong when rising up together in one baneful band, gradually but fatally infected their hearts, till at last they who in youth had been seldom separate, and truly attached, now met at market, and miserable to say, at church, with dark and averted faces, like different clansmen during a feud.

Surely if any thing could have softened their hearts towards each other, it must have been to stand silently, side by side, while the earth, stones, and clods, were falling down upon their father's coffin. And doubtless their hearts were so softened. And pride, though it cannot prevent the holy affections of nature from being felt, may prevent them from being shown; and these two brothers stood here together determined not to let each other know the mutual tenderness that, in spite of them was gushing up in their hearts, teaching them the unconfessed folly and wickedness of their causeless quarrel.

A head-stone had been prepared, and a person came forward to plant it. The elder brother directed him to place it—a plain stone, with a sand glass, skull, and cross bones, chiselled not rudely, and a few words inscribed; the younger brother regarded the operation with a troubled eye, and said, loudly enough to be heard by several of the bystanders, "William this was not kind in you—you should have told me of this. I loved my father as well as you could love him. You were the elder, and it may be, the favorite son; but I had a right in nature to have joined you in ordering this head stone, had I not?"

During these words, the stone was sinking into the earth, and many persons who were on their way from the grave, returned. For a while the elder brother said nothing for he had a consciousness in his heart that he ought to have consulted his father's son in designing this last becoming mark of affection and respect to his memory; so the stone was planted in silence, and now stood erect, decently and simply among the other unostentatious memorials of the humble dead.

The inscription merely gave the name and age of the deceased, and told that the stone had been erected "by his affectionate sons." The sight of these words seemed to soften the displeasure of the angry man, and he said somewhat more mildly, "yes, we were his affectionate sons, and since my name is on the stone, I am satisfied, brother. We have not drawn together kindly of late years, and perhaps never may; but I acknowledge and respect your worth; and here, before our own friends, and before the friends of our father, with my foot above his head, I express my willingness to be on better and other terms with you, and if we cannot command love in our hearts, let us at least, brother, bar out all unkindness."

The minister, who had attended the funeral, and had something intrusted to him to say publicly before he left the church yard, now came forward and asked the elder brother, why he spake not regarding this matter. He saw that there was something of a cold and sullen pride rising up in his heart, for not easily may any man hope to dismiss from the chamber of his heart even the vilest guest, if once cherished there. With a solemn and almost severe air, he looked upon the relenting man and then, changing his countenance into serenity, said gently,

"Behold how good a thing it is,
And how becoming well,
Together such as brethren are.
In unity to dwell."

The time, the place, and this beautiful expression of a natural sentiment, quite overcame a heart, in which many kind, if not warm, affections dwelt, and the man thus appealed to bowed down his head and wept. "Give me your hand brother," and it was given, while a murmur of satisfaction arose from all present, and all hearts felt kindlier and more humanely towards each other.

As the brothers stood fervently, but composedly grasping each other's hands, in the little hollow that lay between the grave of their mother, long since dead, and of their father, whose shroud was haply not yet still from the fall of dust; the minister stood beside them with a pleasant countenance, and said, "I must fulfil the promise I made to your father on his deathbed. I must read to you a few words which his hands wrote, at an hour when his tongue denied its office. I must not say that you did your duty to your old father; for did he not often beseech you, apart from one another, to be reconciled, for your own sakes as Christians, for his sake, and for the sake of the mother who bare you, and Stephen, who died that you might be born? When the palsy struck him for the last time, you were both absent, nor was it your fault that you were not beside the old man when he died. As long as sense continued with him here did he think of you two, and of you two alone. Tears were in his eyes; I saw them there, and on his cheek too, when no breath came from his lips. But of this no more. He died with this paper in his hand; and he made me to know that I was to read it to you over his grave. I now obey him.

"My sons, if you will let my bones lie quiet in the grave, near the dust of your mother, depart not from my burial till in the name of God and Christ, you promise to love one another as you used to do. Dear boys receive my blessing."

Some turned their heads away to hide the tears that needed not to be hidden,—and when the brothers had released each other from a long and sobbing embrace, many went up to them, and in a single word or two expressed their joy at this perfect reconcilement. The brothers themselves walked away from the church-yard, arm in arm with the minister, to the manse. On the following Sabbath, they were seen sitting with their families in the same pew, and it was observed, that they read together off the same Bible when the minister gave out the text, and that they sang together, taking hold of the same psalm book. The same psalm was sung, (given out at their own request,) of which one verse had been repeated at their father's grave; a larger sum than usual was on that Sabbath found in the plate for the poor, for love and charity are sisters. And ever after, both during the peace and the troubles of this life, the hearts of the brothers were as one, and in nothing were they divided.

From the Western Christian Advocate.

The unhappy effect of Example.

Mr. Editor:—A few evenings since, in the town of ———, was held a sitting party (that name to religion). There was in town at that time a visiting minister, who was invited to attend. He seemed, however, indisposed (at that time) to attend; but afterwards falling in company with some irreligious acquaintances, he was prevailed with, and accordingly attended. He was not however, the only professor present.—There were several members of the ——— church there also. There were however, several members of the same church who were invited but refused to go (to their praise be it spoken,) believing it to be wrong. Among them was a young man, who some time since determined to forsake all such associations. The next day he was upbraided by some of the members for being too particular in such matters; and as an evidence, it was urged that Mr. ———, the minister, was there. This was a source of much grief to the young man; but he was not in the least moved from his purpose: he is still determined not to attend such assemblies, the example of the minister to the contrary, notwithstanding. The same young man, a short time afterwards, was inquiring of a young lady, a member of the church, about being there; and received the following reply; "I felt quite unpleasant," said she, "until I saw Mr. ———, the minister, there, and then I felt perfectly easy." Such, Mr. Editor, was the effect produced by the example of a minister of the gospel. W.

November, 17th, 1834.

Christ.

Men have no saving views of God, but in Christ; and God has no gracious view of men, but in Christ.

The son of God, bearing punishment of sin to our nature, tells us what is the enormity of sin, more than can be told by the torments of wicked men, and fallen angels through all eternity.

Seek to be pardoned through Christ, but, above all, seek to be beloved of Christ.

There is no honor, like a relation to Christ; no riches, like the grace of Christ; no learning, like the knowledge of Christ; and there are no companions, like the friends of Christ.

All our hope, all for freedom from guilt and ruin, and as to acceptance with God, is in Christ. Where can we obtain pardon and peace, but in him? Through him alone, we receive all, from the least drop of water to the immense riches of eternal glory!

What should a sinner do, but go to Christ? What can become of a sinner, if Christ do not receive him?

The love of Christ is a vast ocean, that cannot be fathomed, and is without a shore.

When conviction opens the eyes of the natural man, the first object he sees is Christ on the cross, dying for him.—*Churchman's Almanac.*

What is Wanted.

Personal effort on the part of those who sign the pledge of total abstinence, is absolutely necessary for the success of the cause of Temperance. Many enter their names on the side of reform because it is hardly reputable to withhold them, and because, perhaps, their consciences require such a step. But if their *hearts* are not in the work; their *names* are of little use—they go merely to swell the *nominal*, while they add nothing to the *effective* strength of the cause.

Every individual can do some thing. He can form a Temperance Society in his own family, he can talk with his neighbors and induce them to subscribe; he can diminish the traffic, by trading only with Temperance dealers. And many who are now comparatively idle, can and ought to perform much for the cause of Temperance, by distributing circulars, soliciting signers to the pledge, and circulating periodicals. And many more, who cannot personally attend to these things, ought to set some one or more of their acquaintances about the business. Let this disposition prevail, and success is certain; without it success is hopeless. Every man must do his duty. *Reader! will you do yours?*

"Next to the immortal interests of the soul, the Temperance cause is the most important which can engage the attention of men."

Presence of Mind.—There was a party of gentlemen and ladies who went to Bedlam, and, as they were going through the wards, one of the gentleman was accosted by a person whom he supposed to be one of the keepers, and who said to him in a whisper, "Your friends are only going through the common parts of the establishment, but if you will come with me, I will show you the apartments which are not generally opened to strangers." The man went off and beckoned to the gentlemen, stepped away from his companions, to follow his new guide, who led him through sundry passages to the top of the building, and then out upon the leads. No sooner were they there than the man said to the gentleman. "Now, sir, jump into the street!" You may suppose what were his feelings when he found himself in the presence of a madman, and knew that the madman's next step would probably be to throw him off the building. But his presence of mind suggested a means of escape, and he said to the madman, "Jump down! Any body can jump down; but if you'll let me, I'll go down and jump up, which will be much more of a feat." The madman burst into a laugh; "Ha! ha! indeed; march down and try." So the gentleman was allowed to go; and naturally, the first thing he did was to inform the keepers of the narrow escape he had, and to urge them to be a little more careful in future that such a dangerous lunatic should not be allowed to put people's lives in jeopard.—*Dr. Bowrings Minor Morals.*

TO THE AFFLICTED.

DYSPEPSIA, indigestion, or a diseased state of the digestive organs, produces some or all of the following symptoms. Loss of appetite, nausea, heart-burn, flatulency, acid eructations, or belching, gnawing sensation in the stomach when empty, a sense of constriction and uneasiness in the throat, pain in the side—stomach—head—and sometimes in the shoulders, costiveness, sometimes alternately with diarrœha, chillness, or cold hands and feet, paleness, or sallowness of the countenance, soft flabby state of the skin, debility, languor, aversion to exercise, low or dejected spirits, palpation, disturbed sleep, dizziness, &c. Nor is the patient's mind in every case exempt from disturbance. The Temper frequently becomes irritable, the imagination easily disturbed with fearful forbodings.

Such are the effects upon the system of a diseased state of the digestive organs, that some or all and perhaps many other symptoms will be experienced by the patient, which are frequently taken for distinct diseases.

Among the many remedies proposed for these complaints none has proved so efficacious (if the testimony of thousands is to be believed) as DR. BLOODGOOD'S

ELIXIR OF HEALTH.

In passing through towns lately where it has been sold, I have found in every place gentlemen and ladies who have been in a low state of health from some chronic disease of the above description, some for a long time, and reduced very low, despairing of ever again enjoying health, who have been fully restored by this medicine alone. It has to my knowledge cured several of the dropsy. It is eminently qualified to restore health after attacks of fevers of every kind. For weakly and delicate children it is an invaluable medicine. It will entirely prevent children from being troubled with worms. It removes all billious complaints, and all obstructions of every kind, promoting a healthy action in all the secretions and excretions, on a due performance of which health materially depends. Its action is upon the stomach, liver and bowels, the prime regulators of the whole system; a diseased state of which causes most diseases. It is entirely Botonical in its composition and is highly approved by many scientific and eminent Physicians who have become acquainted with its great restorative powers,—so much so that some have administered more than a hundred bottles to their patients in a year. There is no deception in the medicine, references can be given to respectable citizens in this town who have experienced its benefits. It may be taken by all ages and both sexes with perfect safety.

H. EASTMAN.

Zanesville, Nov. 19, 1834.

This Elixir may be had at the Drug & Chemical Store of GEO. W. NORTON, opposite the Library, Main-Street, Lexington, Ky. Price $1 00 per bottle.

December 3, 1834. 21-2m

NEW GOODS.

WM. H. RAIPET,

IN order to give his friends and customers more elbow room, has taken those spacious Store rooms, No. 46, Main Street, (recently occupied by Johnson & Reynolds) where he is now opening a splendid assortment of

DRY GOODS,

Suitable for Fall and Winter Sales.

Selected by himself with great care in the Eastern Cities. His stock of the following articles is large, viz:

CLOTHS and CASSIMERES, all colors and qualities;
Cassinett and Satinetts, do.;
Mackinaw, Rose and Point BLANKETS;
Flannels and Baizes;
French, German and English Merinoes;
MERINO SHAWLS & HANDKERCHIEFS, (a great variety;)
Embroidered Thibet, do.;
Splendid Damask and Watered Moreens;
New Style CALICOES;
Black and Colored SILKS;
Philadelphia Silk Hats;
Fur Capes and Pilerines;
Fur, Cloth, and Seal skin CAPS;
20 Trunks Robinson's SHOES and GAITER BOOTS;
Fallman's Boots and Shoes for Gentlemen;

And a variety of other Goods usually kept in Dry Goods Houses.

He returns his sincere thanks to his former friends for their liberal patronage, and hopes by strict personal attention, to merit a continuance of their favors at his New Store.

Lexington, Nov. 12, 1834. 18-2m

GLASSWARE.

PLAIN AND CUT GLASSWARE—consisting of Bowls, Dishes, Jugs, Wines, Lemonades, Tumblers, in a great variety of beautiful Patterns—One complete SETT OF GLASS, the only one on hand, fluted patterns. WINDOW-GLASS—8 by 10, 10 by 12, and 12 by 18, at Louisville prices. A general assortment of *Apothecaries Ware.*

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

Almanacs for 1835.

CHRISTIAN Almanac;
Palmer's Almanac;
Temperance Almanac;
Poor Richard's Almanac;
The Freeman's Almanac;
Comic Almanacs, various kinds.

Just received and for sale at SKILLMAN'S Book Store, Main-Street, Lexington.

November 19, 1834. 19-by

EARTHENWARE.

A FULL assortment of *Earthenware, Pink, Purple, Brown and Light Blue Edged Dinner Ware*, now in Store. Store-keepers are informed that our Stock is extensive. They will be supplied on good terms. House-keepers supplied as usual.

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

White and Gold Dinner Setts.

A SPLENDID DINNER SETT opened, of White and Gold, the richest article in the State. White and Gold BAND PLATES—CUP PLATES.

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."

March 19, 1834. 36-by

Blue Lick Water,

FRESH every 10 days, by

J. M. HEWETT, Jr.

36-by *4 doors below the Post Office.*

JAMES MARCH,

(Of the late firm of *Gaunt & March.*)

Chair Manufacturer,

HAVING purchased the stock of the late firm, has on hand and offers for sale, on reasonable terms, a large assortment of

Fancy & Windsor Chairs,

Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.

Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St. second square above the Jail.

JAMES MARCH.

Lexington, July 2, 1834. 51-tf.

DR. ABERNETHY'S HYGEIAN PILLS.

THE distinguished fame of this celebrated Physician, will descend with honor to the most distant periods of posterity. His unlimited practice in his profession, was a positive proof of the public confidence, and the many years continuance of his successful skill, is an ample assurance of the benefit derived from his system. Those who are afflicted with the following disorders, will find a happy relief by taking this Medicine. In cases of consumption, dyspepsia, billious and nervous affections, tendency to apoplexy, Plethory and Paralysis, Jaundice, Fevers, Ague, inflammatory diseases, Rheumatism, scrofulous and scorbutic disorders, femenine obstructions, Asthma, Cough and pulmonary affections.

Sold in boxes of 50 cents and of $1 each, at the store of T. L. Smith, Druggist, Cheapside, Lexington, and by Jacob White, Main-st.

Lexington, October 1, 1834. 12-tf

Spring Seat Sofas.

THE subscriber has on hand, and for sale, an elegant assortment of SPRING SEAT SOFAS, of his own manufacture, and of the best quality; warranted to be equal if not superior to any articles of the kind in the Western country. Those wishing to purchase, will please call at his Warehouse on Limestone street, and examine his stock.

JAMES MARCH.

Lexington, July 30, 1834. 3-tf.

GILDING.

THE subscriber has removed his GILDING SHOP, to the room on Jordan's Row, over the office of the Observer & Reporter, lately occupied by Mr. Oliver Frazer, Portrait Painter, where he is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by due attention thereto, to merit and receive a continuance of public patronage.

JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to.

Lexington, September 10, 1834. 52 tf

FRENCH CHINA.

GOLD BAND TEA CUPS AND SAUCERS—Various patterns and prices.—PURE WHITE, do. TEA SETTS, from $10 to $60. MANTLE ORNAMENTS—a great variety of Lafayette Busts with vases. FANCY INKSTANDS.

Just received from Paris, and for sale on accommodating terms by

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

MERCHANT TAILORS' FASHIONABLE STORE,

No. 2, Cheapside, Lexington.

Williams & Wilson

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of color and quality suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention.—☞Please call and examine.

☞ *Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5, 1383. 48-tf

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.

JOHN KEESER.

Lexington, May 14, 1834. 42-tf

SACRED MUSIC.

The Lexington Cabinet.

THE subscriber takes pleasure in announcing to the public, that he will present for their patronage a new *Stereotyped* edition of the above work in a splendid dress, in the course of about two months. He has now on hand a quantity of his primer, containing 56 pages; which he offers to those who may wish a volume of that size. To suit all purchasers, he intends to keep on hand a constant supply of both works.

He is determined to make it the interest of Booksellers and Teachers to use his work. All orders addressed to A. T. Skillman, or Robert Willis, Lexington, Ky. will be promptly attended to.

R. WILLIS.

Lexington, August 27th, 1834. 7-tf.

BOOT AND SHOE MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as

CALFSKINS, BUCKSKINS, MOROCCO, &c.

and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be very thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's BOOTS and SHOES, and he invites *cash* customers to call and examine them.

GEO. ADAMS.

Lexington, June 4, 1834. 47-tf

PAPER.

100 REAMS FOOLSCAP WRITING PAPER, of good quality, for sale very low for cash. *ALSO*—A very large assortment of LETTER PAPER, consisting of White, Fancy colors, Water lined, Faint lined, &c.; very low at wholesale for cash.

A. T. SKILLMAN.

VAN DOREN'S COLLEGIATE INSTITUTE,

For Lads and Young Gentlemen.

THE Rev. R. Davidson and Mr. Luther H. Van Doren, as associated Principals, will, in future, give their personal instruction in the above Institution. The same liberal and extensive course of instruction will be pursued, as is adopted in the most approved Institutions in the Eastern States.

The Boarders will be under the constant and watchful care of the Principals, in the family of the Rev. Mr. Davidson. Circulars respecting the Institute may be had by application.

Day Tuition in the English Department, $10 a qr.
Do. Classical Do. $12 50 a qr
Introductory Department, $7 a qr
School Hall first door above the Episcopal Church.

Lexington, July 16, 1834. 1-tf

THE PROTESTANT BOARDING SCHOOL For Young Ladies.

VAN DOREN'S COLLEGIATE INSTITUTE.

THIS institution will in future be under the charge of Mr. & Mrs. J. Livingston Van Doren, late of New York, assisted by the Rev. Isaac Van Doren and Lady, together with other competent Professors and Instructresses.

Mr. W. Iucho, Professor of the *Music Department.*

An Introductory English Department at the reduced price of $7 a quarter, will be opened on Monday, August 11th. The Fall Session, on Monday, Sept. 1st.

The third Anniversary's celebration, is postponed till the Fall Session.

The Institution occupies the large and commodious establishment, formerly owned by Col. Dunham, where the extensive and secluded pleasure grounds connected with the Institute afford every facility for frequent recreations in the open air.

From the past experience of the present Principals and their associates, who have had for several years the charge of large and similar Institutions, in the city of New York, and its vicinity, it is believed that this institution presents equal facilities and advantages, for as an accomplished and thorough an education of Young Ladies, as the most fashionable and extensive Institutions in the Eastern Cities.

Lexington, Ky. July 16, 1834. 1 tf

NEW CHEAP STORE.

Opposite the Masonic Hall, Main-St. Lexington.

J. J. SHERIDAN,

HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.

Prime light Sugar, 8-9-10-11 lbs. for $1; cheaper by the Barrel,
Single and double refined Loaf, 18½ to 20 cts.,
Crushed Havana Sugar, 7 lbs. for $1,
Best Bunch Raisins, Almonds, Figs, } 5 lbs. $1.
Prunes, Currants, Pepper, Alspice, }
Fresh Mackerel, Nos. 1-2-3,
Fine Table Salt, in loaves, boxes, or the pound,
Cincinnati Starch, 12½ cents per lb.,
Molasses, 50 cents per gallon,
Refined sugar-house Molasses, 75 cents per gallon,
Sweet Oil, 37½ cents per bottle,

And all other articles in the Grocery line, equally low.

DRY GOODS.

Among which are, Corded Coats at $1; Green Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents, Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.

SELLING OFF AT COST.

A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*

WILL BE SOLD AT COST, HIS STOCK OF

Queensware and Glassware.

Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers, and a variety of other articles too numerous to mention.

Lexington, June 2, 1834. 51-tf

PLANK YARD AND GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage.

H. MAGUIRE

Lexington, May 25, 1834. 46-tf

BOOKS! BOOKS!!

JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.

Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALLACE.

exington, June 11th, 1834. 49-by

☞TRUSSES.☜ JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER

Opposite Lexington Hotel,

Corner of Short and Main-Cross Streets,

LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3-by